Church and Parish of Inchinnan

Rufinus

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ST CONVAL

The Church & Parish of Inchinnan

A Brief History

BY THE

REV. ROBERT McCLELLAND

MINISTER OF THE PARISH

WITH ILLUSTRATIONS

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PREFACE.

THE collection of materials for this book has been a labour of love for many years. In the form in which it is now respectfully offered to the public, it is hoped that a fair and true view of the subject has been given; and if the bulk and matter of learned tomes are awanting, I trust there will not be much to unlearn. It is not a book for the learned and reference libraries only; it is a book for the people, and within the reach of the people. I have consulted all the usual authorities; and gladly acknowledge the same. I have not burdened it with footnotes and appendices, but have faithfully verified all, from original sources. I hope the next historian of the parish may find most of his materials regarding its past, in these pages.

My special thanks are due to Mr. J. C. Crawford, The Schoolhouse; Mr. William Taylor, Park Mains; and others, for special information and help. To Mr. J. M. B. Taylor, The Museum, Paisley, belongs all the credit for the chapter on Natural History; and to Mr. A. T. Brown, Glasgow, and others, I am indebted for Photographs for illustrations. A very dear friend has read all the proofs for me. *Veritas dicat.*

ROBERT McCLELLAND.

ALL-HALLOWS,
Midsummer, 1905.

Dedicated

BY KIND PERMISSION

TO

Archibald

LORD BLYTHSWOOD, A.D.C., LL.D.

LORD LIEUTENANT OF THE COUNTY

OF

RENFREW

LIST OF ILLUSTRATIONS.

ERRATA.

Page 14, line 9 from foot—*for* "then proceeds" *read* "then the march proceeds."

Page 29, line 10—*for* "already stated" *read* "will be stated."

Page 96, line 4 from foot—*for* "feu ferm" *read* "fee firm."

Page 105, line 3 from foot—*after* "Auld House" *add* "Eastwood, Pollokshaws."

Page 117, line 9 from foot—*for* "Schm.?" *read* "Session Clerk."

Page 117, line 7 from foot—*add* "and Sess. Clk."

Page 157, line 5 from foot—*for* "than" *read* "that."

Page 200, line 6 — *for* "Icheneumon-flies" *read* "Ichneumon-flies."

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INCHINNAN.

I.

THE NAME AND THE PLACE.

THE present name of the parish is Inchinnan. Like all Celtic place-names, it is spelt in a very great number of ways, sometimes in two or three different forms in one and the same document. The following are the commonest forms: Inchinan, Inchienun, Inchanan, Inchynan, Inchechynane, Enchyennane, Inchschinane, Inchinennern; and in Bagimont's Roll it is erroneously spelt Killinan. Without going into minute particulars concerning the derivation, I have satisfied myself that it means "the island of the rivers," and, as I shall presently show, a more appropriate name could not be given to it. We may dismiss, once for all, the notion that it has any connection with St. Inan, which, I think, has all arisen from the mistake of Bagimont in calling it Killinan—meaning the Church of St. Inan, or the church upon the rivers. St. Inan, as is well known, is the tutelary saint of Beith, and his day —the 18th or 30th day of August—was long celebrated as Tannansday (St. Inan's Day) Fair. The

parish of Irvine also claims him. It is said that he died there in the ninth century, on the 18th of August, and that great crowds used to assemble annually at his tomb to see the wondrous miracles (especially of healing) performed there. On the contrary, we have no proof of any connection between Inchinnan and this saint. In the pages which follow, I hope to show that we can lay full claim, although not an exclusive one, to another saint of much earlier date and of no less fame—St. Conval or St. Convallus or St. Conwallus, a disciple of St. Kentigern, and the first Archdeacon of Glasgow. He is undoubtedly our patron saint, and first established the Christian religion at Inchinnan between 593 A.D. and 612 A.D. His day is variously given at Inchinnan, 28th September, 606, and at Eastwood, 18th May, 612. In almost all documents, civil and ecclesistical, prior to the Reformation, it is always styled "The Church of St. Conval at Inchinnan." It is now with the approval of all, called All-Hallows Church, Inchinnan.

And now for the appropriateness of the name "Island of the Rivers" to our parish. Chalmers, in his *Caledonia*, speaks of an island in the river Black Cart or Gryffe opposite the church, and he infers that the parish took its name from this "Island of the Rivers" (Black and White Cart). Lockhart, in the *New Statistical Account* of 1836, seems to say that there was such an island just above the confluence of the Gryffe and the White Cart, but that it was either disappearing or had

already disappeared. Altogether the notice of this island is so obscure and doubtful that we may safely set it aside. Others, with more plausibility, point out the fact that the parish is practically surrounded on three of its sides by the Clyde, the Cart, and the Gryffe, thus forming a peninsula, that is, almost an island, so that practically it may be called "the Island of the Rivers." Neither, however, am I pleased with this explanation, and so fall back upon a third, which, I am satisfied, is the true one, although I have not seen it broached elsewhere. There can be no doubt that our parish first took its name from the piece of ground on which the church has stood for so many ages. That ground, always becoming more sacred, was the very beginning of life and existence and name to the whole parish. Good old St. Conval, by planting the standard of the Cross upon it, redeemed it from nothingness to an honourable place and name in history; from the darkness of heathenism to the light of the glorious Gospel of the blessed God. Inchinnan owes everything to its church. Well; that church stood for ages upon an island; it is the only piece of ground in the immediate vicinity that is above the highest tide-mark. Three times within the last twenty-three years has an abnormally high tide covered the whole garden and glebe to a depth of upwards of three or four feet with water, while the church and manse alone stood high and dry amid the surrounding deluge, which was powerful enough to sweep away whole stacks of corn

at the corner of the glebe, and to float away beehives three feet above the ground. This tract, thus "sitting on the floods" has been a veritable island for several hours three times during the present incumbency. Nor is this all. Any geologist can see at a glance that the land surrounding the church was primarily a low marsh through which the Gryffe found its way to the Clyde by several channels; reeds and sedges, about the drains and hedges, still point to this. Later on, for reclaiming the land, these mouths of the Gryffe were confined to three. There was the main channel, which stills flows a stately tidal river past the back of the manse. Then a second but much smaller head left the main stream at the boundary of the glebe with Lord Blythswood's lands of Portnauld, skirted the boundary of the glebe round the so-called "Goat," passed the foot of the brae, which at the top branches off to Portnauld farm, and finally took a sloping line along the lowest part of the fields down to the Cart. When there is a great flood, a continuous sheet of water still marks this old course from the end of the glebe to the Cart. A third branch of considerable size left the Gryffe near the boundary between Portnauld and the Town of Inchinnan farm, struck along the foot of the high ground below Braehead, the tract of the present reserve or skating pond, and the land below Old Mains to Portnauld, from whence a canal was made of it to the Cart. In fact, the farm of Portnauld takes its name from the mill and the

canal which connected it with the Cart, and the course of which can still be clearly traced. It seems to me, then, that this primitive Celtic title of the "Island of the Rivers" is fully justified by these considerations—(*a*) that the ground on which the church and manse now stand was formerly an island surrounded by the main stream and two subsidiary branches of the Gryffe; and (*b*) that it was this "Island of the Rivers," owing to its connection with the great work of St. Conval and his successors and the sacred buildings upon it from the remotest antiquity, that gave name and importance to the whole adjacent lands of the former lordship and of the present parish of Inchinnan (St. Conval's). The extreme length of the parish is fully three and a half miles, whilst its breadth varies from three-quarters of a mile to two miles; looked at from a certain position on the map, it approximates roughly to a square.

It is bounded on the north by the River Clyde, in which, opposite the lower part of the parish, is the Nushet or Newshot Isle, formed between an old channel or "gullet" and the present bed of the river. This gullet is now being gradually filled up with rich alluvial dredgings from the river, thus making it continuous with the adjacent lands and adding a rich tract of soil to the parish. While this is being written, we learn that an agreement has been entered into between Lord Blythswood and the Clyde Navigation Trust, whereby a large part of the Newshot Isle is to be cut away so as to

widen and deepen the channel of the river for the passage of ships, particularly ocean liners, of the very greatest dimensions. In this work of splendid enterprise the Clyde Navigation Trust deserves all credit.

The Clyde divides Inchinnan from Old Kilpatrick. On the east, the White Cart near to its junction with the Clyde, separates it from Renfrew. Close to the Inchinnan shore are the remains of an island known as "Colin's Isle." The Gryffe, from its junction with the White Cart, divides it from the landward part of the parish of Renfrew on the south. In this part of the channel are several small but very pretty "green isles." From the boundary of the glebe for some miles upward the stream is very sluggish. Here and there it is deep and fringed with a broad margin of stout reeds several feet high or with beds of the water ranunculus, which in spring are so resplendent as to deserve the name "Field of the Cloth of Gold." After passing the entrance to the farm of Easter Fulwood, a small burn divides Inchinnan from the parishes of Houston and Erskine, and then proceeds by an irregular boundary westward and southward till its reaches the Clyde near the farm and former mansion-house of Northbar, skirting the parish of Erskine all the way, and this parish is the boundary on the west.

On the broad tract of moss lying between the farms of Easter Fulwood, and Craigmuir, the Corporation of Glasgow have acquired a large tract of land as a coup for the city manure and refuse;

and here they have deposited countless thousands of truck-loads of these base materials. This, though doubless very convenient for the Corporation of Glasgow, is not only an eyesore to the parishioners and a rendezvous for millions of rats, but also a serious menace to the sanitary conditions of the adjacent streams and farms. It is to be hoped that a more liberal use of Destructors will obviate the nuisance in the future. We rejoice "in the Light of Saint Mungo," but object to its refuse.

The general character of the surface of the parish is low and level; near the rivers it is often as "flat as a table." The soil is a rich loam, resting upon beds of glacial or boulder clay, which rears in a good season splendid crops of wheat, Timothy hay, turnips, and, on the higher and sharper parts, good potatoes. The great crop of the parish is Timothy hay, which is raised in very large quantities and carted to Glasgow, Paisley, and Greenock. This crop, coming up after green crop and grain, holds good for six or seven years, with a liberal supply of town manure and nitrate of soda each year. It costs less for labour and manure than cereals, and gives, as a rule, an excellent return. Outdoor labour is scarce and dear, and a bad hay harvest with us is a greater calamity than an adverse grain and root one. The grass after Timothy hay is good for the rearing of those famous Clydesdale horses, for the production of which Inchinnan stands at the top; it also supplies good forage for the few dairies now kept in the parish. The breed of cows is mostly of the

Ayrshire kind. The general flatness is pleasantly diversified by gracefully-rounded heights, such as those of Northbar, Park, Freeland, and Rashelie, some of which are beautifully wooded, while others are cultivated to the summit.

From these heights extensive and beautiful views are obtained, and the vale of Strathgryfe, with the little church and its four-pinnacled square tower, has often been compared to the prettier views of the English Midlands. Lockhart, the biographer of Scott, said that the view from Inchinnan bridge northwards was one of the finest he had ever seen. The climate, owing to its fluvial position, is somewhat damp. In winter heavy rains occur, and along the river bed dense mists; but snow seldom lies long. The climate is very healthy, some of the older parishioners reaching ninety-five, and even ninety-seven, years of age. In the higher parts of the parish, there are several good springs of cool and clear water, most of which are now being used for a water supply to tenants and residents. Much of the water is, however, strongly chalybeate, and deep borings have brought up supplies tainted with shale oil. A waggish farmer said to his neighbour, who was boasting of his well, "Yours will never go dry —so long as the Cart runs."

A few of the more common place-names in the parish, with the signification of some of them :—

Inchinnan, Island of the rivers.
Lady Acre, Acre of our Lady.
Mains—Old, New, The middle place.

Flures (Florish and Flourish), The place of flowers.
Sandylands, Sandy place of the river.
Bar—North, South, etc., Hill.
Tugheen (Tucheen), The head of land.
Wrightland, The land of Wright.
Greenhead, The green point, etc.
Broomlands, The land of the broom.
Park, Enclosed land.
Rashelie (Ruschaled), The rashy, marshy lea.
Craigend, The end of the rock.
Garneyland, The garden lands of the place.
Calside, The cold place.
Linnburn, The burn from the linn.
Craigmuir, The rocky muir.
Commonside, The side of the common.
Fulwood (Foulwood), The wood of the fowls.
Barnhill, The hill of the barns.
Barsail (Barnshill), Baron's-hill.
Luckinsford, The height looking to the ford.
Braehead, Top of the brae.
Wardhouse, The house of the ward or field.
Brownsfield (formerly Newlands), The field of Brown.
Town of Inchinnan, The farm town of Inchinnan.
Allands (Aldlands), The burn lands.
Freeland, The free lands.
Turnyland, The lands lying the other way.
Gateside, The land beside the road.
Newlands, The new lands.

Walkinshaw, The lands belonging to the Walkinshaws of that ilk.
Nether Southbar, The lower Southbar.
Portnauld, The passage of the streams.

Among the family names of the parish, that of Algie is the most peculiar. The family is said to be of Italian origin, and to have come from Rome in the train of one of the early Abbots of Paisley. The name is believed to be peculiar to Renfrewshire, and many of them have been influential lairds and enterprising farmers, the latter often appearing as prize-takers at shows and ploughing matches. On the 3rd of February, 1685, James Algie and John Park were hanged at the Cross of Paisley for refusing to take the Test and Oath of Abjuration.

II.

CIVIL HISTORY.

HISTORICAL NOTICES.

THE lands of Inchinnan formed one of the numerous grants which the Stewarts obtained from the Kings of Scotland, before their own race became royal. By a charter, dated at the Castle of Roxburgh, A.D. 1158, in which King Malcolm IV. confirmed Walter (filius Alani), the first undoubted High Steward of Scotland, in his office, and in the lands he had received from King David, he bestowed upon him some new privileges and grants of land. Among the latter, the lands of Inchinnan are specified. About the middle of the thirteenth century, we find Alexander, High Steward, mortifying to the monks of Paisley, two chalders of meal from his lands of Inchinnan. During the reign of Robert I., Walter, the High Steward, gave some valuable portions of the property to Sir Walter Hamilton, ancestor of the Duke of Hamilton; but it would appear that, early in the fourteenth century, all that had been retained of the original grant was bestowed upon the Stewarts of Darnley, who became subsequently Earls, and ultimately Dukes, of Lennox. In 1361, Sir John

Stewart of Darnley, having personally resigned all the lands of Crookisfow, Inchinnan, and Perthwyckscott, with their pertinents, into the hands of Robert, the High Steward (afterwards King Robert II.), had the same granted to him by an original charter. To Matthew Lord Darnley, and second Earl of Lennox, the descendant and representative of the above Sir John Stewart, James IV. granted, in 1511, a charter of confirmation, containing a clause by which His Majesty, from the special favour which he bears his cousin, the said Earl, and for the gratuitous services rendered by him, and for the preservation of the Castle of Crookisfow, the manor and place of Inchinnan, and other policies within the lordship of Darnley, from the devastation and destruction that might happen to them during the time that the said lands might be in ward—granted and confirmed to the said Matthew Earl of Lennox, and his heirs male, the said castle and fortalice Crookisfow, etc., and the said manor and place of Inchinnan, with the parks and gardens thereof, the dominical lands of Inchinnan, the lands of Quithill, the town of Inchinnan, Ruschaled, Flurys, Gardenerland, etc., with the whole commons thereof, extending to a L. 20 land of old extent, etc.; to be held by the said Matthew Earl of Lennox, etc., of and under His Majesty and his successors, Kings and Stewards of Scotland, in fee and heritage, in free blanch farm for ever, for payment of a silver penny if asked, allenarly, notwithstanding that the said Lordship of

Darnley was formerly held by service of ward and relief, etc.[1]

Upon the death of Matthew fourth Earl of Lennox, in 1571, his grandson, King James VI., as heir male of the Stewarts of Darnley and Lennox, became entitled to the honours and estates of that family; but unwilling that they should be absorbed in the Crown, he conferred them, in the first instance, upon his uncle, Charles Stewart, and, after the death of the latter without issue, upon his grand-uncle, Robert Stewart, Bishop of Caithness. When the latter accepted the Earldom of March, the Lennox estates and titles were granted by the King to Esmé Stewart Lord d'Aubigny (the son and heir of John Lord d'Aubigny, the youngest brother of the King's grandfather, Matthew Earl of Lennox), and whom he farther elevated to a dukedom in 1581. In 1672, this line having failed in the person of Charles sixth Duke of Lennox, also Duke of Richmond (the husband of the beautiful Frances Stewart of the noble house of Blantyre), the lands once more reverted to the Crown; and Charles II. was served heir to them at Edinburgh, 1680. The retour of the special service on that occasion specifies *the lands of Inchinnan*, with the patronage of the *parish church.* Charles immediately transferred the Lennox estates to his natural son, Charles Lennox, whom he had previously created Duke of Lennox and Richmond,

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[1] Stewart's *Genealogical History of the Stewarts*, pp. 71, 212, 213.

by whom they were sold about the beginning of last century to James, Marquis, and afterwards Duke, of Montrose, who, notwithstanding the numerous alienations of former times, became the proprietor, or superior, of by far the more considerable part of this parish. The said property now belongs to Lord Blythswood, Lord-Lieutenant of the County, his ancestor having purchased it from James Duke of Montrose, in the year 1737.

As the mansion of Blythswood (although Lord Blythswood is by far the largest landowner in the parish of Inchinnan) is situated, with the parks and gardens that surround it, in the neighbouring parish of Renfrew, a description of it does not belong to this work. Suffice it to say (for it has been many times described elsewhere) that the old house, originally named Renfield or Ranfield, is mentioned *circa* 1710 as standing among pleasant orchards and gardens until the year 1810, when the present mansion was built further away from the river by Archibald Campbell, who then named the property and house Blythswood, after his Glasgow estate of Blythswood. The property originally belonged to James Earl of Murray, and was by him, in 1568, granted by charter to Mr. Andrew Hay, of the Hays of Yester, now the Lords Tweeddale. He sold it in 1654 to Colin Campbell of Blythswood, the second son of Colin Campbell of Elie and Silvercraigs, in Argyllshire. This Andrew Hay is called canon of Glasgow and parson of Renfrew; his son, John, is termed parson of Renfrew; and his grandson, John,

laird of Ranfield and parson of Renfrew. The Hays were landlords in Renfrew, and Episcopalians. This Colin Campbell was, according to Nisbet, Rothesay Herald, and Douglas, descended from the Campbells of Ardkinglass, whose ancestor was Colin Campbell, brother of Duncan first Lord of Argyll in the reign of Robert II. of Scotland, 1370-1390 A.D.

In 1706, Mary Campbell, his grandchild and heiress, succeeded to the estates, married John Campbell of Woodside, and granted to him, in 1708, a conveyance of the whole estates. In 1739, John Campbell entailed the same on himself and his son, James, and other heirs. James, dying childless, the estate devolved by entail on his cousin, James Douglas of Mains, Dumbartonshire, who, according to the entail, took the name and arms of Blythswood. He died in 1772, and was succeeded by his son, John Campbell, a most gallant officer, who obtained the rank of colonel in the army, and fell in action, aged thirty-three, 16th February, 1794, in the moment of victory, while leading his regiment—the 9th Regiment of Foot—at the attack on Martinique. Major-General Dundas issued the following order: "That part of the army under General Dundas will wear mourning for a week for that brave officer, Colonel Campbell, whose memory must be dear to every good man, the officers to wear crape and a black ribbon round the left arm." Colonel Campbell was succeeded by his brother, Archibald, Major in the 2nd Battalion Royals, and, curiously enough, at that time a prisoner of Napoleon Bonaparte in Toulon. There

was another brother, James, who died a Lieutenant in the 55th Regiment at Antigua in 1781, and six daughters, Henrietta (married to Archibald Swinton, Esq. of Kimmerghame), Agnes, Grace (died in 1808), Jane, Mary, and one who died in infancy. Major Campbell was the most popular gentleman of his time in the West Country. He represented the burghs of Glasgow, Dunbarton, Renfrew, and Rutherglen for many years in Parliament, and also the city of Dundee. He was Lord-Lieutenant and Convener of the County of Renfrew for many years, and built the late church at Inchinnan, in place of the pre-Reformation building then standing, and also the present mansion of Blythswood. He died childless in 1838, and the estates again devolved upon the Douglases of Mains in the person of Archibald Douglas of Mains, his second cousin, eighteenth Douglas of Mains and twelfth Campbell of Blythswood, the late possessor of the property, and the father of the present Lord Blythswood.

The family of Douglas of Mains, to which the properties in the parishes of Renfrew and Inchinnan have so often looked for an heir of entail, is descended from Nicholas Douglas, of the Morton branch of the great family of Douglas, who "married Janet Galbraith in the month of September in the year of our Lord God, 1373, and gat with her the lands and living of Mains." The lands of Mains have, ever since that date, for 500 years, been possessed by the family. It is interesting to mention in connection with the lands in Inchinnan and the

ancient place of the Lennoxes, that *circa* 1530 Alexander Douglas, fourth of Mains, married Lady Margaret, eldest daughter of Matthew second Earl of Lennox. Her great-grandmother was the Princess Margaret, daughter of James II. of Scotland, and her great-nephew was Darnley, the father of James VI. of Scotland and I. of England.

Her father, the second Earl of Lennox, who married Elizabeth Hamilton, daughter of the Earl of Arran, built or restored the place of Inchinnan in 1506. This property, as we have seen, came into the hands of the Dukes of Montrose, who sold it to the laird of Blythswood in 1737; so that the lands of Darnley and Lennox are now again in possession of a lineal descendant of the ancient Stewards.

The family of Blythswood, in addition to the Douglas cognizance, bear the fesse cheque, gules, and argent of the Lennoxes, the ancient coat of the old owners of Inchinnan. Matthew Douglas, son of the said Lady Margaret Lennox, assisted Crawford of Jordanhill in his daring and successful enterprise against the castle of Dumbarton, 2nd April, 1571, and raised the family name to the greatest height of its popularity and power. But his son unfortunately became implicated in the various intrigues undertaken by his father-in-law, Cuninghame of Drumquhassil, in the minority of James VI., and was executed, 9th February, 1585. His grandson was a remarkable man, the patriot Alexander, Page of Honour to Henry Prince of Wales, and Master of the Household of Charles I.

He was created a Peer of Scotland, 24th June, 1633. The wreathed savage of the Douglas, and the lion, the cognizance of Nicolas, first of Mains, the supporters of his Lordship's arms, are those now of his heir male, the present Lord Blythswood.

The armorial bearings of the Campbells of Blythswood are:—*Arms*—1st and 4th, grand quarters, quarterly, 1st and 4th, argent, gyronny of eight sable and or, each gusset charged with a trefoil slipped and counter-changed, 2nd and 3rd, argent a lymphad sable; 2nd and 3rd, grand quarters, argent a fesse checky gules, and of the first between three mullets in chief azure, and a human heart in base of the second. *Crests*—1st, a lymphad as in the arms; 2nd, an oak tree with a lock hanging upon one of the branches, all proper. *Supporters*—Dexter, a savage wreathed about the temples and loins with laurel, and holding in the dexter hand a club resting on the exterior shoulder proper, round his neck a gold chain, pendant therefrom as escutcheon argent charged with a human heart, gules; sinister, a lion gules, gorged with a collar flory-counterflory or, and pendant therefrom as escutcheon argent, charged as the dexter.

Another famous personage, which connects the family of Mains with the parish of Inchinnan, was the well-known Margaret Duchess of Douglas. It was to her strenuous endeavours that the estates of Douglas Castle, another property of the Douglases, was preserved to the ancient family, which is now represented by the Earl of Home, who is an heritor

in the parish of Inchinnan for part of the lands of Easter Fulwood.

Of Lord Blythswood, the present possessor of the estate, it would be invidious to speak, save to state that, whether he has served his sovereign and country in the field, the senate, or at home in the business of the county, he has done so in such a manner as to be an honour to those who have gone before and an example to those who are to come. His Lordship married, in July, 1864, the Honourable Augusta Clementina, daughter of the second Baron Carrington. He succeeded to the estates on the death of his father, the 11th July, 1868. He was made a Baronet in 1880, and sat for the county of Renfrew several years. He was raised to the Peerage in 1892, and acted as A.D.C. to the late Queen from 1894 to 1901, and has acted in the same capacity to his present Majesty the King since 1901. He has recently (1904) been gazetted Lord-Lieutenant and Convener of the County of Renfrew.

Southbar.—For well nigh three hundred years this estate was in the possession of a family of the surname of Maxwell, descended of a younger son of Lord Maxwell in the reign of James II. It was acquired *circa* 1785, by Boyd Alexander, third son of Claud Alexander of Newton and Helenora, daughter of Sir William Maxwell of Springkell. Boyd Alexander married his cousin-german, Miss Camilla Porterfield, daughter of Boyd Porterfield of Porterfield, by whom he had no issue. In addition

to Southbar, he, in company with Mr. Redfearn, of Langton Lodge, Yorkshire, purchased, among other properties, the lands of Barns and Aldlands, in Inchinnan. He made great improvements at Southbar, and added still more to the attractions of that beautiful place. He represented the County of Renfrew in the Parliament which assembled in 1796, and the burghs of Glasgow, Renfrew, Dumbarton, and Rutherglen in the Parliament of 1802.

There was a Mr. Maxwell, younger, of Southbar, early in the seventeenth century, who was a poet, but Dr. Lockhart says: "The muse of the Inchinnan poet did not soar to the sublime."

The estate has recently come into the possession of Robert Sutherland, Esquire, who has restored the mansion-house, renovated or rebuilt the farm steadings, fenced in all the lands, and brought in gravitation water; indeed, brought up the property to the most up-to-date condition.

Barn and Aldlands.—Barns, Barnhill, Aldlands, Newlands, and Glenshinnoch were given by Walter, the High Stewart of Scotland, to Walter, son of Sir Gilbert de Hamilton, in the time of Robert I. "as ane god-bairn" gift. Afterwards it belonged to the Erskines of Mar, then Hamilton of Orbieston, Graham of Douglaston, Lord Douglas, and M'Dowall of Walkinshaw. As above stated, the property then passed to Boyd Alexander and Mr. Redfearn. It now belongs to John Charles Cunninghame, Esquire, of Craigends and Walkinshaw.

Barr and Northbar.—Matthew Earl of Lennox gave to Thomas Stewart, of the Stewarts of Barscube (a branch of the Darnley family), the lands of Northbar and Rasheild on the 5th July, 1497. It was sold to Donald M'Gilchrist in 1670, and its subsequent history is traced in another chapter. The present proprietor is William Arthur Baird, Esq., of Newbyth, Haddington, the heir of the late Lord Blantyre. Northbar, or House of Hill, which, as already stated in another connection, belonged to Mr. M'Gilchrist, and was for a time in the possession of Miss M'Gilchrist. It then passed into the hands of the Duncans and Balfours, and was, in 1855, sold to Archibald Campbell of Blythswood, the father of the present proprietor, Lord Blythswood. The old house erected by Mr. M'Gilchrist when he parted with the other portion of his estate, is still standing amid pleasant orchards and fine timber, and is an appanage of the Blythswood establishment. It is said that the late Archibald Campbell of Blythswood once meditated building a mansion-house there, and a finer site for one could not be found in Renfrewshire. The site of Northbarr was formerly occupied as a preceptory of the Knights Templars and Knights of St. John.

Park.—The earliest record I can find of this is in a Bond of Reversion by Robert Lord Lyle to Matthew Earl of Lennox, Lord Dernle, of the town of Inchinnan, dated 30th January, 1496. The town of Inchinnan was a ten merkland of old extent; Park a four merkland; Wrichtland and Rasseli a three merk-

land; and Craigtown and Flwres a three merkland, in the Parochin of Inchenan, and the Lordship of Crukisfeu. The prices to be paid for them were:—Park, 300 merks; Wrichtland and Rasseli, 240; and Craigtown and Flwres, 240. All this was agreed to "At Kilmalcolm on an holy day, at the high altar and after mes." The next is an Indenture between John Earl of Lennox, Lord Dernle, as to the exchange of Duchal for Rashelie, 23rd April, 1514. Then in 1522, the Earl of Lennox granted Park, etc., to "Willielmo Stirling de Glorat, and Margaretae Houstoun Sponsae suae, Anno 1522." Then there is an Assignation of 10th December, 1553, to Robert Lord Semple, of "All and hale the lands of Inschynnane, baith propertie and tenandre, the mains of Inschynnane, the town of Inschynnane, the myln of Inschynnane, the park of Inschynnane, Dargavel, the lands of Ruschaleg, the Bar, Barscube, the Flwres," etc., etc. It was later acquired by Mr. M'Gilchrist of Northbarr, who disposed of it to John Somerville, Esquire, who took the designation of Park, and died in 1767. It was then sold to a family of the name of Campbell, who built the present house and made considerable improvements on the property. In 1787, it was sold to William Fulton, Esquire, who disposed of it to John Henderson, Esquire, whose nephew, G. W. Henderson, Esquire, is the present proprietor.

Freeland.—This was the old inheritance of the Stewarts of Kilcroy; it was then called Freeland

Stewart, and afterwards, by a new proprietor, Freeland Brisbane. In 1710, it passed to William Maxwell, brother of the Laird of Dargavel, and, in 1743, to Mr. Robert Fulton, who left it to his nephew, John Kerr, who in turn disposed of it *circa* 1840, to Matthew Kellock, Esquire. The present proprietor is Robert Sutherland, Esquire.

The lands of *Greenhead*, the old Temple lands, formerly belonging to John White, and afterwards to John Algie; the lands of *Ferrycroft*, formerly belonging to Thomas Crawford and J. Crawford; and the lands of *Lady Acre*, previously Church lands, and formerly belonging to Robert Cameron, are all now in the possession of Major-General B. B. Douglas Campbell and others.

I subjoin, in closing, the following notes on some of the lands now possessed by the Lord Blythswood:

"Procuratory of John Earl of Atholl, to Matthew Douglas of Mains, as to the non-entry of the lands of Lennox, Dernlie, and others, 1565."

Reference by Elizabeth Hammylltoun Countess of Lennox, and John Semple of Fulwood, to Adam Colquhoun and others, 21st April, 1530.

Concerning Comon Syd of Inchynan.
Maling of Jhon Schaw.
„ „ Bob Tenklar.
New common. Alex. Harthon.

III.

ST. MUNGO.

THE religious history of Inchinnan is closely connected with that of Glasgow. We verily live "In the light of St. Mungo." It will be necessary then to begin with a brief epitome of that great saint's life, gathered from the very meagre sources at our command.

I. Birth.—All the great and good men in these primitive times lived naturally under the shadow of the stable chamber and manger bed of Bethlehem with attendant angels and ministering shepherds. St. Kentigern was the offspring of a pious mother, though of doubtful paternal parentage. He was born on the sandy sea beach on the Firth of Forth, where he was rescued from cold and hunger by some shepherds, who bore him to St. Serf at Culross, by whom he was brought up with more than a father's care.

II. Religious Upbringing.—As we shall never know what the world owes to Mary, His mother, in the religious nurture of the holy child Jesus, so we cannot measure the influence exercised by such a holy man of God as St. Serf over the amiable mind

and tractable heart of our saint. Suffice it to say, that under his tutelage St. Kentigern grew daily in faith, in knowledge, and in holy love, and became eminent for the piety of his life, the amiability of his disposition, and the sanctity and power of his ministrations. He was preparing for higher things.

III. Sets out for Glasgow.—The same divine impulse which drove his Master from the carpenter's bench in obscure and despised Nazareth to the busy towns on the shores of the sea of Galilee and the crowded streets of the Holy City, moved St. Kentigern, despite the repeated tears and entreaties of his spiritual father, like Abram of old, to "go on still towards the south." On the shores of the Forth, the aged St. Serf turned back sad-hearted and broken to his lonely cell at Culross, there to continue his labours and finish his course with joy. Meanwhile, at Carnock, south of the Forth, a Scottish Simeon, Fergus, was waiting for the coming of St. Mungo, having been led by Providence to expect a visit from this eminent saint. His faith and patience were rewarded; he saw and conversed with St. Kentigern, received from his holy hands the sacraments of the Mass and Extreme Unction, sang his own *Nunc Dimittis*, and immediately thereafter departed in peace. The Holy Incarnation has sanctified the bodies of the faithful, and in holy ground must they rest. Resting upon a rude cart, drawn by two milk-white oxen, the body of Fergus was conveyed to a place called Cathures, on the

banks of the Molendinar burn. Here the grateful shade of trees and the rippling music of running water invited St. Mungo, who had accompanied the funeral *cortege*, to rest. But there was an attraction far more powerful than this: the good St. Ninian had consecrated a cemetery here, and thither the body of Fergus was borne by the oxen, as by supernatural instinct, and laid to rest by his faithful young friend.

IV. His Life and Work.—St. Kentigern, named Mungo (dear friend) by St. Serf, had a very hard task before him. It is always a much easier and brighter undertaking to convert the heathen than to reclaim backsliders. The good work begun by St. Ninian nearly a century before had been almost entirely undone: nature worship, and the moral and spiritual decay which are always associated with it, prevailed everywhere. But in the name and strength of God, St. Mungo and his associates soon "made the desert to rejoice and blossom as the rose." Most powerful in this connection was the holy and consistent life led by the saint and his disciples. They lived in a colony of rude wattle huts on the banks of the Molendinar; their dress consisted of an inner shirt of sackcloth, a cloak of coarse goatskins, and a hood or cowl similar to that used by fishermen; and their food was of the scantiest and plainest kind, consisting of milk, fruits, vegetables, roots, and herbs: meat and wine were seldom tasted, and the fasts and vigils of the Church were observed with

the utmost rigour. At the head of the community was St. Mungo, arrayed in his long white alb, his stole resting on his shoulders, in one hand his primitive pastoral staff, and in the other his "Manual Book," or Ritual, always ready to perform his sacred offices for the living or the dead. He became a bishop at the early age of twenty-five years, having been born about 518 A.D., and consecrated 543 A.D. Like many of the best men, such as Ambrose of Milan, he was most unwilling to assume episcopal functions, realising the great responsibility of the office, and echoing the cry, *Noli episcopari*, "I will not be a bishop." He was equally conscientious in his attentions to private devotion and in the public discharge of all Christian duty. To shake off sloth and quicken attention, he used, every morning, to repeat a part of the Psalter, immersed in a pool of cold water, summer and winter. The good work of instruction and discipline were greatly helped by a band of priests whom he ordained for this purpose; these he called Glasgu (dear family), hence the modern form of the word, Glasgow. Strathclyde became a seed-plot of God.

V. Persecution and Exile.—It is but seldom that God's servants escape persecution, and St. Mungo was now to have his share of it. Notwithstanding his marked success, there had always been a reactionary party in Strathclyde, who were in favour of "the old way," and these seem to have formed a conspiracy under a powerful prince, Gwenddolow, to

overturn the Christian faith and restore the pagan worship. From no faint-heartedness, but following his Master's advice, "When they persecute you in one city, flee ye into another," he took refuge for some time in South Wales, where he was most kindly received "as an angel of God" by St. David, bishop of Menevia. But Providence had another object in bringing him into the Cymric kingdom. He who had thrust him out to labour in His harvest as a bishop at Glasgow, now led the way and guided him to found another monastery at the junction of the rivers Clwyd and Elwy in North Wales. The establishment at Llanelwy soon numbered 965 monks, and rivalled the other monastery on the Clyde. When his work was finished here, he left his beloved disciple, St. Asaph, to carry it on.

VI. The Regions Beyond.—Events now favoured the return of St. Mungo to Cumbria. At the battle of Arthuret in 573 A.D., the Christian party in Cumbria, chief among whom were Rhydderech of Strathclyde, and Aidan of Dalriada, gained the ascendancy, and their first care was to recall the worthy bishop to help them to set their kingdom in order. His faithful Welsh followers, to the number of 665, accompanied St. Mungo, and with this army of the faithful at his back, and the patronage of the Christian chieftains, under the blessing of God his success was assured. At Haldelm (Hoddam) he was met by Rhydderech and his retinue with the warmest affec-

tion, and proceeded at once to preach the glorious Gospel of the Blessed God, urging all his hearers to renounce the corrupt nature worship then so prevalent, and to put away all idols, the work of men's hands. At Hoddam, he fixed his headquarters for a while, making excursions into the wilds of Galloway, some say even into Cumberland, and anew kindling the beacons of Christian truth so well lighted aforetime by St. Ninian, in his church of the Casa Candida. When the centre of Rhydderech's power was shifted further north, to Alclut, or Dunbarton, St. Mungo returned to Glasgow. Thence he made excursions towards the north, among the Picts and Scots of Alban, beyond the Forth. Traces of his presence are found in the names of many churches in the Lothians (from Lothus, his mother's father), and in Aberdeenshire. Some even affirm that his missionaries visited Orkney and Shetland, Scandinavia, and Iceland.

VII. Last Years in Glasgow.—The latter days of St. Mungo were marked strongly by two characteristics. He spent a large portion of his time in private devotion, and was stricter than ever in all his religious duties. As bishop and teacher of the college of priests he had gathered round him, his labours were unceasing. And, besides his work proper, he was often called upon by Rhydderech and others to counsel and advise them in affairs of the State. In these days, as in the time of Israel, all wise rulers "took counsel of the Lord," at the

mouth of His servants, and treated them as overlords rather than as servants.

Two incidents brightened the gloaming of the saint's life. The great Saint Columba, "the Apostle of the Picts," in his mission among the northern tribes, had heard of the life and labours of St. Mungo at Glasgow. It had long lain on his heart to visit the "Apostle of the West," and bid him God-speed. This he at length accomplished, to the great joy of both, and several "days of heaven upon earth" were spent by the two saints in holy converse about the things of God and the great work He had given each of them to do. Their parting was most affecting: they exchanged pastoral staves, and parted, to meet in heaven a few years afterwards. As Moses had a minister, Joshua, who succeeded him, so St. Mungo in his old age found a true friend and fellow-helper in St. Conval. This saint, a prince of Irish extraction, had forsaken all for Christ, and, under the teaching of St. Mungo, became second to that great man only. Under the direction of his master, he founded churches at Pollokshaws, Cumnock, Ochiltree, and Inchinnan. He is universally regarded as the first archdeacon of Glasgow.

But the end was not far off. Enfeebled in body, swathed with a bandage of linen round his head, yet undiminished in zeal and love, St. Mungo summoned his faithful friends around him. Then, after being fortified by receiving the Holy Sacraments of the Body and Blood of the Lord and Anointing,

he laid him down in the coffin-like bed of stone hewn out of the rock, in which he had snatched the brief and broken repose of a life of great trial and severe discipline. His parting words resembled those of Paul to the Presbyters of Ephesus: charging them with the loving care of the flock, the unity of the Church, and the dangers of heresy and schism. As his voice died away in tenderest accents, he who had preached so faithfully and wrought so many miracles in the name of the Holy Child Jesus, and around whose head a halo, like that round his Great Master's, shone, especially as he ministered at the holy altar, raised, by a great effort, his feeble hand, and gave his parting benediction to his disciples. He entered into his rest on the 13th of January, 603, just 1300 years ago. His name still survives in the word Strath-(M)-bungo, and his mother's, St. Thenew, in the church of St. Thenog, now corrupted into St. Enoch.

VIII. The Legends of St. Mungo.—These gather naturally around the arms of the City of Glasgow with the well-known motto, "Let Glasgow flourish by the preaching of the Word." The arms themselves are well described in the old rhyme—

> "There's the tree that never grew,
> There's the bird that never flew;
> There's the fish that never swam,
> And there's the bell that never rang."

The tree doubtless refers to the umbrageous shade of boughs by the banks of the Molendinar, where St.

Mungo, after his long journey from Carnock, rested. With less authority it is referred to a particular tree or bush upon which, in the heat of the chase, Rhydderech had flung his cloak, and had been unable afterwards to find it. In mid-winter, at the challenge of a certain insolent Irish bard, who had been sent by his chieftain to congratulate Rhydderech and see all his greatness, St. Mungo sent a messenger to bring back the cloak, and also a dish of fresh blackberries found growing at the root of the tree. The finding of the blackberries at such a season is said to have completely silenced and astonished the boasting bard. Another legend is that, while assisting St. Serf at Culross, the sacred fire on the altar was allowed to go out, but was rekindled by St. Mungo with a frozen bough from a neighbouring tree; and hence again the tree in the city arms. The bell known as St. Mungo's bell is supposed to have been brought by him from Rome, along with several sacred books and precious relics, as a present from the supreme pontiff. It was formerly used, suspended from the bough of a tree, to call the faithful to prayer each evening for the souls of the departed. Along with many treasures, it is long since lost. St. Mungo is said to have visited Rome seven times, and his see was held directly from the Bishop of Rome. Pope Alexander III. calls it "The special daughter of the Roman Church." The story of the fish is perhaps the prettiest of all these legends. Rhydderech's Queen, Languoreth, had, in a passing moment of foolishness, given a valuable ring, the gift of her husband, to an intri-

guing courtier. The King, on learning this, had it taken from the courtier's hand while sleeping, and flung it into the Clyde. He then sent for the Queen and demanded the ring from her, and she in her dire distress consulted St. Mungo. By his advice a salmon was caught in the Clyde, and inside of it was found the ring; and the King and Queen lived happily ever afterwards. We cannot but notice the resemblance to our Lord's miracle, and the association of the fish to early apostolic Christianity. Lastly, the little bird carries us back to the early life of St. Mungo at Culross under St. Serf or Servanus. It appears that that good man, like many other great ones, kept a particular pet in the shape of a tame redbreast. It was wont to come at his call, perch upon his shoulder, and eat out of his hand. The young and rough disciples one day in their horseplay accidentally killed the robin, and, knowing how their master loved it, were filled with fear. To cover their own guilt, and at the same time wreak vengeance on St. Serf's special favourite, of whom they were very jealous, they conspired to blame it on St. Mungo. But God came to the aid of His servant, maintained the truth, and defended the right, for at the earnest prayer of Kentigern the little bird was restored to life, and given back to its master. So ends the city legends. It is enough to add that the monastery of huts on the Molendinar has become the Glasgow on the Clyde, of well-nigh one million inhabitants; that her ships sail every sea; and that the science, industry, letters, and piety of her inhabitants are known throughout the wide world.

IV.

ST. CONVAL.

In a corner of Blythswood policies, near the old ford across the united streams of the Black and White Cart, stand two stones with a remarkable history. One of them is an oblong block of sandstone, about three feet six inches high, two feet eight inches broad, and two feet two inches thick, altar-shaped, greatly hollowed and grooved on the sides, and indented and worn away on the top. It is the base or pediment of a Celtic cross, "a stately monument," erected in honour of St. Conval (known also as St. Convallus or Conwallus), and was long called "St. Conallie's Stone." The cross has long since disappeared, although it is possible it may be lying somewhere near, neglected and buried. It was upon this stone that the unfortunate Duke of Argyll, after his little army had been broken up, sat down to rest and draw on his hosen after wading the aforesaid ford, in doing which he wet the charges of his pistols. Left utterly alone, and disguised as a peasant with a long beard, he was pounced upon by a company of Militia, who were quartered in a farm loft at Portnauld, and apprehended as a rebel. A scuffle took place at

ARGYLE STONE. CHARIOT OF ST. CONVAL.

his seizure, blows were exchanged, and Argyll, after trying in vain to fire his pistols, was struck to the ground, staining the stone with his blood, and muttering the words, "Unfortunate Argyll." His captors, dismayed at the discovery, would gladly have released him, some of them even shed tears over him, but when men's own necks are in danger it makes them pause, and verifies the sneer of the old accuser of men, "Skin for skin; all that a man hath will he give for his life." On the 30th June, 1685, he was taken to Renfrew and thence to Edinburgh, where he was beheaded with the "Maiden" on the old charge of "leasing-making," and his head left to moulder on the walls of the Tolbooth prison. St. Conallie's stone became known henceforth as the "Argyll Stone," thus obscuring its true origin. *O tempora, O mores!* This stone was made the starting point for a horse race, instituted by the Bailies and Council of Paisley in 1620, the prize being a silver bell!!!

The other stone referred to is a large erratic block of bluish-grey granite, and is known as the "Currus Convalli," or chariot of St. Conval, and is said by some to be the stone on which he floated over from Ireland, and by others the stone upon which he first stepped when he landed ashore here from Ireland, and upon which he was wont to repeat his prayers and devotions. It is poised on one side, and about three feet six inches in height, three feet six inches broad, and one foot

five inches thick. Both of these stones, placed as they are at the old ford, were intended to remind those crossing to invoke the aid of the good St. Conval, and to invite all passers-by to visit the shrine of the saint, in the island church close by, of Inchinnan. "They are mystical stones," said the great wizard, "and of a medicinal virtue. The giants of old brought them from the utmost coasts of Africa and placed them in Ireland while they inhabited that country. Their design in this was to make baths in them when they should be taken with any illness. For their method was to wash the stones and put their sick into the water, which infallibly cured them. With the like success they cured wounds also, adding only the application of some herbs. There is not a stone there which has not some healing virtue."

"Of course, anything whatever—a cloak, a handkerchief, or suchlike—sufficed for saintly navigation on what were deemed worthy occasions, but upon the whole stones, for no reason we can think of, except their special power of sinking, seem to have stood higher in favour with the hagiographers. Examples are numerous, such as the stone of St. Molochanus, who is said to have floated from Ireland to Lismore (in Loch Linnhe); of St. Brynach of Wales, from Brittany to Milford Haven; and of St. Nimanuac, a disciple of St. Padarm, from Armorica to the British coast—all 'on a piece of rock' or 'on a certain stone.' The wonder-working properties of water, brought into inti-

mate contact with amulets, sacred stones, or charmed balls of whatever substance, is too familiarly known to require any illustration. In the case of small objects, the water to be medicated was simply well stirred with them; but with large and heavy stones as St. Conval's, it was poured over them, and then collected for use. The shrine of St. Conwall at Inchinnan appears to have been a place of resort for sick people and devout pilgrims down to the eve of the Reformation."

"Ane halie man of Scotland of great fame
That samin tyme, hecht Conwallus by name;
Discipill als he wes of Saint Nungow. (Mungow).
In Inchannane schort gait bewest Glasgow
His bodie lys quhair I myself hes bene
In pilgrimage and his reliques hes sene." [1]

Professor Stevenson writes thus:—"Though here claimed for our modern Scotland, he was undoubtedly of Irish origin. The wonder-working stone on which he floated across the channel and up the Clyde as far as the mouth of Cart, or what the Paisley 'bodies' quaintly call the 'Water-Neb,' is still preserved and visible within the grounds of Blythswood." Free access has at all times been afforded to those visiting and studying these remarkable stones, and to preserve them in all time coming from defacement or destruction, the present noble Lord is about to erect a strong iron railing around them.

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[1] Stewart's *Buik of the Croniclis of Scotland.*

Lectionary of St. Conwall, Confessor.

Prayer.—Enlighten, O Lord, we beseech Thee, our hearts and our bodies, by the benignant intercession of the blessed Conwall, Thy Confessor, that with sincere mind we may be able to love Thee, the True God, through our Lord.

Lection I.—St. Conwall, eminent in the primitive Church of the Scotch for marvellous signs and virtues, was a disciple of St. Kentigern. For his father was a King of the Irish, and his mother was sister of a certain prince there. But although, as the future heir of a kingdom, he had been born to a higher prospect, yet, preferring the free service of Christ, and admonished by an angelical oracle, he abandoned his paternal hearth, and, by a wonderful kind of navigation, came as far as Scotland.

Lection II.—For as he stood on the shore he saw an unstable world, from which he had escaped, and before him a boisterous ocean. Turning to the Lord, he prayed, saying, "O God, whose right hand sustained the Apostle Peter, that when walking on the billows he was not drowned, command me to be borne, by whatsoever means, to the regions beyond the sea." A marvellous thing, the stone on which the saint was standing, as if it had been a light little boat, conveyed the saint safe to the bank of the river Clyde, and there staying its course, is called the carriage of St. Conwall.

Lection III.—Therefore by the touch of this same stone, or by washing with its water, as is daily seen even now, many sick men are cured, and cattle besides, of whatever trouble they may be afflicted with. Then the saint went round the monasteries and cloisters, seeking out a suitable man to whom he might submit himself, for the purpose of being instructed in the discipline of a regular life. For he heard that St. Kentigern, the bishop, excelled the rest in sanctity, wherefore, going to him, he became his disciple.

Lection IV.—But lest the distinguished virtues of this most blessed man should have too slight a hold on the hearts of the faithful, we will endeavour on this day's solemnity to notice some particulars. For a certain man, who was deprived of the use of his feet, and whose feet were so curved that they adhered to his hips, eagerly set out from Ireland, whence the blessed man had derived his origin. The poor man persisted, before an image of him, through three days' vigils, and, in the course of the last vigil, the blessed Conwall seemed to appear to him in a dream, and touching the limbs with his hand, he was made whole.

Lection V.—A certain woman, likewise, who was suffering from the intolerable torture of calculus, was cured by the intercession of the blessed man. A dropsical man, moreover, as also one who was almost consumed by worms, who could be cured by

no medical treatment, were both restored to health by the merits of the blessed Conwall.

Lection VI.—He relieved, besides, from their afflictions persons variously diseased, the infirm of all sorts, and the blind, who came one after another from every quarter, on this side and another, seeking the blessed man devoutly. All, likewise, who were ill or sick, by whatsoever malady they might be distressed, were by no means defrauded of their just wishes. And this Conwall is worshipped as chief patron at Inchinnan.

There can be little doubt that St. Conval chose Inchinnan as being by far the best point for starting the evangelization of Strathgryffe, a district covering the whole course of the Black Cart and the Gryffe, and touching Lochwinnoch on the one hand and Greenock on the other. His work among the pagans of Strathgryffe was most arduous, they being wedded to the old nature worship, with its idolatry and degradation. They were wont to meet his most earnest appeals for the new faith by remarking—"The old way is the best after all"—a trait of character still very prominent among the good folks of Inchinnan to this day. Once, however, truly converted, they became the staunchest of followers, and venerated their good teacher as a very messenger from God. The first little monastery was erected by St. Conval where the Parish Church now stands, and consisted of several rude huts of wood and

wattles plastered with mud. A rough dyke ran round the whole, and at the entrance was planted the sign of the cross, made from the boughs of the neighbouring trees. This seems to have taken place between 593 and 606 A.D. The worship of Christ has been maintained continuously on this site ever since.

In addition to his wonder-working fame, this saint, like many others, is credited with having had the gift of fore-seeing future events like the prophets of old. Other incidents in the life of St. Conval are his visit to King Aidan of Dalriada, a fellow-countryman of his own, through whose influence he made a mission tour among the northern Picts, and when good King Aidan died he was summoned to his funeral and pronounced a famous oration over him. He also visited our greatest Scottish saint, St. Columba, and greatly prized his fellowship. His connection with St. Kentigern has been already noticed, and among other literary works with which he is credited is a life of his great master. Undoubtedly he attained to a rank in Glasgow only second to St. Mungo, as is shown by his title of Archdeacon. St. Baldred, of east country fame, was among his best known friends. Towards the close of his life he was almost worshipped by all who knew him.

He fell asleep and entered into his rest on the 28th day of September, 612 A.D., according to our calendar, but according to that of St. Conval's (*Eastwood*) on the 18th of May, 606. After his death a monument, consisting of a sandstone pedi-

ment with a Celtic cross or a statue of St. Conval surmounting it, was erected to his memory. The cross or statue has disappeared; the pediment is now called the Argyll Stone. It was at this monument that the poor man from Ireland performed the three days' vigil already spoken of. Tradition says that on the third day he stretched out his hands wearily and hopelessly, saying "Oh that the blessed St. Conwall were here," and unwittingly touching the stone, was instantly cured. The saint's virtues were transferred to his monument. The news spread everywhere, and Inchinnan became a famous shrine for cures—a Lourdes of the early centuries. The stone is much worn, and concave on the sides and top, from washing and rubbing for cures.

Pollokshaws also claims St. Conval as its patron saint, and in Eastwood there was "St. Conval's Church" and "St. Conval's Dowry," while the property of the "Auld Hoose" was Church land. In the magnificent rural cathedral now in process of erection at Inchinnan by the Right Honourable Lord Blythswood, the great work of St. Conval, began in 606-612 A.D., will find a fitting tribute and a worthy culmination.

V.

THE KNIGHTS TEMPLARS, 1119-1312 A.D.

For five hundred years after the death of St. Conval there is an absolute blank in the religious annals of this parish, nor need this surprise us greatly when we learn that the same is the case in regard to Glasgow after the decease of St. Mungo. Civil dissensions, rude and barbarous times—half Christian, half Pagan—and the growth and changes of the Church herself account for it. Nevertheless, we may safely conclude that the good work of Christ begun here went slowly and steadily forward. There was also a colony of monks about the neighbourhood of Renfrew, and between them and our community at Inchinnan the kingdom of God was advanced far beyond the borders of Strathgryffe and Strathcart. It is pleasing to think of the co-operation of Inchinnan and Renfrew in these early days in active service for the common Master—a co-operation still happily existing, as the two parish churches are only separated by a single mile, and the population of Renfrew is coming nearer and nearer to the borders of our parish.

In the year 721 A.D., at a Council in Rome under Pope Gregory II., Sedulius signs himself "Bishop

of Great Britain," and is supposed by some to be the successor of St. Mungo.

The face of the country in our district consisted of a great marsh, traversed near the monastery by three distinct arms of the Black Cart, and rising further west into the heights of the modern Freeland, Southbar, Park, and Greenend or House of Hill. Here the half-civilized natives lived in rude huts of turf or mud and wattles, and cultivated a few common fruits and vegetables, or subsisted on wild roots and fish and the spoils of the chase. They were very scantily and primitively clothed, and for knowledge and religion depended entirely on the colony of monks at Inchinnan. And so half a decade of centuries passed away quietly without leaving almost a trace of their chances and changes behind them, except the signature of a certain Fergustus, Bishop of Scotland, who is known as "Saint Fergus the Pict," and who attended the aforesaid council with Sedulius.

Probably ten years before there was a regular church in Glasgow, *circa* 1115 A.D., where the Cathedral now stands, and fifty years before the Abbey Church of Paisley was founded, about 1163 A.D., a church was erected at Inchinnan under the invocation of St. Conval, somewhere between the years 1100 and 1110 A.D. When Walter, the son of Alan, the first High Steward of Scotland, founded the Abbey of Paisley in 1163 A.D., he gave to it among other noble grants, "all the churches of Strathgryffe, "*the church of Inchinnan excepted.*"

Thus we have clearly an independent church at that early date at Inchinnan. But why was Inchinnan excepted from the grant of the churches of Strathgryffe to the Abbey of Paisley? Simply because Inchinnan had been already given by David I., the "sair sanct for the crown," to the Knights Templars, 1124 to 1153 A.D. The charter of Walter containing this notable exception of the church of Inchinnan was afterwards confirmed by Pope Alexander III. in 1170 A.D. The church thus early founded was, as we shall have good reason to believe, with certain additions and restorations, the church taken down in 1827-1828 A.D., and of which I now possess the only known and authentic picture, gifted to me by a daughter of the late Mr. Galloway, parish schoolmaster here.

As the Knights Templars had extensive possessions, besides a preceptory at Greenend (House of Hill or Northbar) and the patronage of the parish church at Inchinnan, it is desirable that I should give a brief history of the rise and fall of this remarkable order of military monks. During the middle ages Jerusalem was the resort of many Christian pilgrims, who esteemed it a holy duty to visit the scenes so intimately connected with Christ's life on earth. A pilgrimage to Jerusalem was also frequently imposed as a penance by the Romish clergy. Thus there were constantly great numbers of pilgrims, very often in a weak and helpless condition, coming or going between Jerusalem and Europe. That help and protection might be afforded

to such, various companies of men bound themselves together in a sacred brotherhood, and vowed to devote their lives to securing that pilgrims might travel safely through Palestine and find lodgings at Jerusalem.

In 1119 A.D. Hugh de Payens and Gaufrid de S. Aidemaro, pilgrims of noble birth, and seven like-minded companions, formed themselves into an Order or Guild of Canons Regular of a military description, the object of which was to guard pilgrims on their way to and from the holy shrines. They named themselves Knights Templars (*Equites Templarii*) or Brothers of the Army of the Temple (*Fratres Militiæ Templi*). Baldwin II., King of Jerusalem, granted them part of the sanctuary, close to the Temple, as their headquarters, and they vowed to defend the Temple as well as to protect and care for pilgrims. The devotion and bravery of these men soon attracted notice. Others of like enthusiasm hastened to join them, and the Church took them under her special care. In 1128 a Council at Troyes, under Pope Honorius II., confirmed the Order and enacted that it should be subject to the authority of the Pope alone, thus exempting it from the jurisdiction of bishops. This Council also decreed that the Templars should wear a white mantle with a red cross embroidered on it. Hence they were sometimes called the Red Friars or Red Cross Knights. Their banner was called "Beauseant," a word of doubtful etymology, and bore on it as a motto the words—"Non nobis,

OLD CHURCH OF INCHINNAN (ST. CONVAL'S).

Original foundation about 1100 A.D. Taken down in 1828. From a painting by Mr. Galloway, a former schoolmaster.

Domine, non nobis, sed tuo nomini da gloriam" ("Not unto us, O Lord, not unto us, but to Thy Name give glory"). The gallantry with which the Knights of the Temple bore themselves on many a bloody field attracted the attention of all Christendom to them. During the Crusade their banner was ever in the front of the fight, and the shout of "Beauseant" struck terror into the hearts of their enemies. Rich men were affiliated to the Order as non-combatants, who counted it a privilege to give of their wealth to help in resisting the infidel and protecting the holy places at Jerusalem. They had also been, by the Pope, exempted from tithes, and it was excommunication to lay violent hands on any Templar. When any of them were taken prisoners by the infidels they were to be redeemed only with a girdle and a knife.

The Order increased so rapidly in numbers and in possessions that in the thirteenth century every country in Western Europe contained one of their provinces, and they boasted of 20,000 knights who had sworn feality to their laws, and 9,000 manors under their jurisdiction throughout Christendom. It is said that in public meetings as many as 300 knights have been present, as well as a still greater number of affiliated brothers. David I. introduced the Templars into Scotland about 1153 A.D., and, with his proverbial munificence in ecclesiastical matters, gave them a grant of land within his realm. The "manor and chapelry" of Balantrodech (also called Balantradoch and Baltroddo), in the parish

of Temple, Midlothian, was the chief seat of the Order in Scotland, and although they held possessions far and wide throughout the country, it continued to be the principal preceptory of the Knights Templars as long as they existed. They seem to have had possessions in almost every parish, but chiefly in Tulloch, Aboyne, Maryculter, Torphichen, Inchinnan, Oggerston, Stirlingshire, and St. Germains, East Lothian, and other less noted preceptories. In this parish they possessed "Temple Lands and Tenements," which, along with the "Barony of Renfrew," were united into the "Tenandry" of Greenend (now known as House of Hill or Northbar). The southern extremity of the preceptory of Greenend, with its lands, was Greenhead, all now in the possession of the Right Honourable Lord Blythswood, who is at present so munificently restoring the old church of the Knights Templars, for we have already seen that the patronage of the parish church of Inchinnan was gifted to them, with other pertinents, by King David I. No doubt we should like to know something more about these old Templars. We should like to have before us a more exact and vivid picture of them as they lived at Greenend, and went to church at Inchinnan; we should like to be informed of their habits and customs; what sort of landlords they were, and how they managed the different properties that belonged to them. These things, unfortunately, we can never know, because, as we shall see, the Templars have

passed away without leaving any indication as to the inner life of their Order.

In the beginning of the fourteenth century, the immense wealth of the Templars attracted the covetous eyes of King Philip of France. By working on the fears and jealousies of the Roman ecclesiastics, he induced them to accuse the Templars of horrible crimes, too shocking to name, and heretical doctrines. And no doubt the Church of Rome had her own idea as to the safety of allowing the continuance of this powerful Order, who owed allegiance to no one but the Pope himself, and which counted in its numbers many rich and influential men. It is quite possible, nay, probable, that there were not wanting members of the Order who, in the heyday of their prosperity, lived proud and dissolute lives, and also some whose opinions were not accordant with Church orthodoxy. But it is as certain that the enormity of the crimes of which the body as a whole was accused, existed mainly in the imagination of those who were bent on their ruin, and covetous of their wealth.

After much intrigue, Philip induced Pope Clement V. to summon a council at Vienne, in France, to pronounce judgment on the Templars. Clement had been advanced to the Pontificate by means of Philip's influence, and he was now called upon to pay the price for the honours he had gained. The Council resolved that on account of these charges ("Yet doubtful whether true or false," says a Catholic authority) the whole property of the

Templars should be confiscated and that the Order should be abolished. The Pope's Bull embodying this decree is dated 3rd April, 1312 A.D. In France, much cruelty and injustice accompanied the carrying out of the command. The King appropriated the lion's share of the property, and what remained was given to the Knights of St. John of Jerusalem. This Order was served heir to the Templar lands in Scotland, and continued to enjoy them till the Reformation. And so this once powerful, and in many respects noble, association became extinct, and so completely disappeared that very few records appear to have been preserved concerning its inner life. It was doubtless part of the policy of the destroyers of the order, to make away with all their records and to leave in the memories of men only the horrible accusations brought against them (as improbable as they were dreadful) and the awful doom which overtook them. The only enduring marks which they have left in this country are the names of various places with which they were connected. The name which most directly brings the Templars to remembrance is that of the parish of Temple, near Gorebridge, in Midlothian. It is recorded that "Brianus preceptor Templi in Scotia" swore fealty to Edward I. at Edinburgh in 1291 A.D.; and we also find that "John De Sautre, Maistre de la Chivalerie en Ecosse" (John De Sautre, Master of the Knighthood of the Temple, in Scotland) swore fealty to Edward in August, 1296 A.D. Two of their Preceptors fell at Falkirk. In this parish

(Inchinnan) we have an enduring record of their presence in the sculptured stones which once covered their graves, while their skulls and bones, found beneath the old church in 1828, are buried in the churchyard.

VI.

THE KNIGHTS OF ST. JOHN AND THE TEINDS OF INCHINNAN, 1312-1560 A.D.

WE have seen that the Knights Templars passed away, leaving scarcely a trace behind, and that their possessions in this country were handed over to the Knights of St. John of Jerusalem, otherwise known as the Knights Hospitallers, of which Order we shall now briefly speak. "The Johannites, or Knights Hospitallers of St. John Baptist, got leave of the Calypha of Egypt to build a Monastery in Jerusalem. The first Abbot and Monks came from Amalphia in Italy, hence they are sometimes styled Amalphians, and were the first religious Knights in Christendom. The Hospitallers, in A.D. 1099, when Jerusalem was taken by the Christians, began to grow rich. Potent and in great esteem with Godefrid and his successor, Baldwin, their Order was confirmed by Pope Honorius, the second; so having attained much wealth, they bind themselves by vows to be hospitable to all the Latin pilgrims, and to defend with their arms Christianity, against all infidels. They follow the rule of St. Austin, and instead of Canonical hours, say so many Pater Nosters. They go armed, having a belt with a white cross, over which they wear a

black cloak with a white cross; many of them in time of peace wear a black cross, but in time of war a red one. They have a master over them, whom they choose themselves; they are divided into several ranks, and their rules of life and Christian duty are laid down with great strictness. When Christian Princes fall at variance, these Knights must side with neither, but stand neutrals and endeavour to reconcile them. Pope Hadrian the fourth exempted them from paying tithes to the Patriarch of Jerusalem, who claimed them as his due. Pope Alexander, third, for their brave exploits against the infidels, exempted them also from tithes and the jurisdiction of bishops. At length, about the year 1299, when the Western Princes, by reason of their domestic wars, could afford these Knights no help, they were forced by the Governor of Damascus, Capapus, totally to abandon the country of Syria, leaving all their possessions behind them. In 1308, they captured the island of Rhodes and held it against all comers for 214 years, and from this fact they are often called the Knights of Rhodes. In 1523, after enduring a siege of six months, they were obliged, from want of help from the Western Princes, to surrender it to the Turk. From thence they sailed to Kandy, and thence to Nicea, but fearing the prowess of Solyman, the infidel, they removed to Syracuse, in Sicily, where they stoutly defended the Christian coasts against Turks and pirates; but Charles the Emperor, perceiving they might do more good if they were seated in Malta, gave them that

island in 1529, they promising to defend Tripolis, to suppress the pirates, and to acknowledge the Kings of Spain and both Sicilies for their protectors, to whom every year they should present a falcon. This island they stoutly defended against Solyman for five months, who was forced to leave it. They thus well earned their title of the Knights of St. John of Malta. They never attained to the wealth of the Knights Templars, their manors in Christendom only numbering nineteen, while the Templars had nine thousand. This perhaps saved them from the envy of their enemies, and from the degradation and corruption, which too often follow the enjoyment of vast wealth."

In the "abominable suppression" of the Knights Templars, Pope Clement V. and King Philip IV. ("the Fair!") of France, seized the greater part of the spoils, but in most countries their landed estates were handed over to the Knights Hospitallers. King Edward II., of England, at first disinclined to believe the accusations against them, was in the end persuaded by Pope Clement to yield, and by the end of December, 1311, the English Templars were all captured and cast into prison. The original residence of the Templars in London was on the south side of Holborn, near the present Southampton Buildings, whence they removed in 1185 to their new house at the western extremity of Fleet Street, the site of which still retains the name of the Temple. This was the chief seat of the Order in England, identical in name with their headquarters

in Scotland; and it is extremely interesting to think of our church as affiliated to the Middle Temple Church in London, and to Temple in Midlothian. The "Templars' stones" in the great London church, and in our quiet country churchyard, make us feel profoundly that "one touch," which makes all Christians akin. In the time of the terrible struggle for Scottish independence, 1306-1314, it was impossible for either King Edward II. of England, or Robert the Bruce of Scotland, to take any independent action in regard to the suppression of the Knights Templars by the Pope; and so in our little northern kingdom, as in the south, they passed away like a troubled dream, and the Hospitallers reigned in their stead. Of the latter, as of their predecessors, we know little or nothing, except in the testimony of the few sculptured stones, of which we shall speak particularly later on. And so the Hospitallers occupied and enjoyed the "Temple Lands and Tenements" at Greenend, in Inchinnan, and came down of a Sunday to "the church of St. Conval of Inchinnan" to worship. And thus for two hundred years and more, 1312-1560, we are without any direct record of Church life and work in this parish. We know that, with most others around, it was in the deanery of Rutherglen, and thus served by vicars from that body.

Sir James Sandilands of Calder was the last Preceptor of the Knights of St. John, whose headquarters were at Torphichen, near Bathgate, Linlithgowshire. He sat among the Lords of Parliament

as Dominus Sancti Joannis (Lord St. John). At the dissolution of the Monastic Orders in consequence of the Reformation, he got all the possessions of the Knights of St. John of Malta, on paying a certain sum of money to the Queen. This money was, however, borrowed from Timothy Corneoli, an Italian gentleman of the Preceptor's acquaintance at Genoa, and a banker of the house of Bonevizi, resident at the time in Scotland. The amount was stated to be an annual feu-duty of 500 merks, besides the sum of 10,000 crowns. The new title Lord Torphichen was then granted him, in lieu of his old one of Lord St. John, and is vested in the old preceptory of Torphichen, and an adjacent field. When the money borrowed had to be repaid, the Temple lands had to be sold over again. Hence we find that while in 1563-1564 Lord Torphichen possessed the Temple lands of Inchinnan, and the patronage of the parish church, by 1591 Ludovic Lennox had purchased "the teind sheaves of Inchinnan." There is, however, previous evidence that Sir James Semple of Beltrees "was seized in the Temple Lands and Tenement, with the Barony of Renfrew, united with the tenandry of Greenend" (Inchinnan); and that he subsequently sold them to Ludovic Lennox in 1591. The Temple lands of Renfrewshire were held by the Semples of Beltrees; ours by various proprietors. The Lennox line failed in 1672, in the person of Charles, sixth Duke of Lennox, also Duke of Richmond (whose spouse was the beautiful Frances Stewart of the noble house of Blantyre), and consequently "the

lands of Inchinnan with the patronage of the parish church" reverted to the Crown, and Charles II. was served heir at Edinburgh in 1680. He immediately transferred them to his natural son, Charles Lennox, whom he had previously created Duke of Lennox and Richmond, who in turn about the beginning of the eighteenth century sold them to James Marquis of Montrose. In 1737 James Duke of Montrose sold the lands and patronage of the parish church to James Campbell of Blythswood, and the history of this illustrious family, and their connection with the church and parish of Inchinnan, have been already fully dealt with.

Archibald Douglas of Mains, and Campbell of Blythswood, who succeeded to Blythswood on the heirs of the elder branch becoming extinct, was the last patron of the parish church, and when patronage was abolished in 1874, his successor made no claim for compensation. His widow, Caroline Agnes Campbell, by the singular purity and sweetness of her life, by her modest, yet queen-like demeanour, and by her unassuming piety and beneficence, was much revered both in Renfrew and Inchinnan; her name is still "as ointment poured forth." Her funeral to the parish church of Inchinnan, in December, 1897, was one of the largest, most representative, and most impressive ever seen here. "The righteous shall be in everlasting remembrance," Ps. cxii. 6. She was a cousin of her husband, being also a Douglas of Mains. The present proprietor of the lands of Inchinnan, the Right Honourable Archibald, Lord Blyths-

wood of Blythswood (formerly Lieut.-Col. and Sir Archibald Campbell-Campbell), is raising a monument in every way worthy of the connection of the family with the patronage of the church, in the splendid edifice by the Cart. In the abstract of the Chartulary of Torphichen, we have the following entry:—"The Kirk of Inchinnan has been in use to pay but xx lib. allenarly; but it is better an it were out of the hand of the Laird of Cruickstone." In Bagimont's Roll the vicarage of Inchinnan was taxed at £2 13s. 4d., being a tenth part of its estimated value. On 15th March, 1478-1479, Sir William Knollis (reign of James IV.), Preceptor of the Knights of St. John, who took his place among the Lords of Parliament, and not among the terretorial or feudal barons as his predecessors had done, sued Robert Lord Lyle for 9 chalders of victual for two years gone, and 5 chalders of meal for the vicar, two year's gone; the result is unknown. On 24th January, 1563-1564, the vicar and superior of the Church lands, the Rev. Sir Bernard Peblis, reported that its revenues were £60 yearly, including all profits and duties. In 1684 the incumbent (William Stewart), declares to the Presbytery *verbo sacerdotis*, that the first provision of the Kirk of Inchinnan was 7 chalders of victual, but that he had never received more than 6. It was modified on the 24th February, 1830, at 16 chalders, one half meal, the other half barley, paid according to the highest fiars prices struck in the county of Renfrew, with £8 6s. 8d. for providing communion elements, and a glebe of

7½ acres. This was under the Rev. Laurence Lockhart, D.D. It was again modified on the 20th December, 1865 (Rev. Robert Gillan, D.D.), at 18 chalders with the former allowances; and the last modification was on the 25th October, 1886 (Rev. Robert M'Clelland), when it was fixed at 20 chalders, all as before. Part of the incumbent's emoluments, he, like his predecessors, derives as superior of a piece of land called Lady Acre, which was an ancient mortification for the support of an altar dedicated to the Virgin Mary, and which in pre-Reformation times, adorned the church of Inchinnan, but was destroyed in that great religious revolution. In all charters granted by the ministers of Inchinnan in virtue of the superiority referred to, they have uniformly styled themselves "undoubted chaplains of the altarage and altar commonly called Our Lady's Altar of Old, founded, and situated, in the Kirk and Parish of Inchinnan."

The teind and feu-duty arising from this source last year, amounted to £1 16s. 1d. The income under the former regime was undoubtedly employed for saying masses at the Altar of Our Lady, for the souls of the faithful departed; some pious soul having bequeathed an acre of ground to the church, for the purpose of benefiting his own, and other departed souls, in this way. And although the old methods of remembering the blessed dead have passed away, it is a noteworthy fact that Lord Blythswood, in his very first conception of building a new church at

Inchinnan, crowning all the past and well worthy of the future, said it was to be "in memory of the Blessed Dead, my own and all others, who have lived and passed away here in that blessed hope of the glorious appearing of the Great God and Our Saviour; a sort of All Hallows, or All Saints." The grain of seed sown by the pious founder of Lady Acre has become a fruitful field in our day. "A piece of land called the Lady Acre" was part of the endowment of the chaplainry of the "Lady Altar," which was served by vicars presented by the Knights Templars, and Knights of St. John, who possessed the rectorial tithes and other revenues connected with the church and parish of Inchinnan. The vicars and cure were, as already stated, under the deanery of Rutherglen. At the Reformation, one of the incumbents, without proper authority, parted with the "Lady Acre" in *fee firm* for a small annual feu-duty; hence the superiority of the ministers of Inchinnan over Lady Acre, an attachment known nowhere else in Scotland, under similar circumstances. General Campbell (Barrington Bulkeley Douglas-Campbell, M.G., C.B., C.V.O., Governor of Guernsey), is the present proprietor of Lady Acre. The first ordained minister of Inchinnan after the Reformation was the Rev. Sir Bernard Peblis, formerly Catholic priest, who assumed the new title and also held to the old, styling himself "Minister of the Church and Parish of Inchinnan, and undoubted Chaplain of the Altarage and Altar commonly called *Our Lady's Altar*, founded and formerly situated within the Parish

Church of Inchinnan." Hence the double title of Protestant minister and Catholic priest possessed by the incumbents of Inchinnan, and nowhere else in Christendom. Extracts from charters granted by the ministers of Inchinnan will be given later on, shewing this extraordinary anomaly. One curious feature of Temple property has yet to be mentioned, viz., the Right of Sanctuary which it enjoyed, and which added greatly to its value and importance. Temple tenements were veritable "cities of refuge," and were even so named. Like the Jewish cities of refuge, too, they had boundary marks of stones at a fixed distance all round the tenements, although I have not been able to trace these at Greenend. As late as 1829-1830, a woman in Kinghorn, Fife, who had got into trouble, rushed into a Temple tenement, and defied the town's officers to violate sanctuary.

VII.

THE CHURCHES OF INCHINNAN.

We come now to a descriptive sketch of the churches of Inchinnan. As we have already indicated, the first structure dates from somewhere between 593 and 612. It was a very rude and primitive affair, roughly constructed of mud and wattles; around it were a few huts built of the same materials, and enclosing both church and huts was a mound of earth, through which a port or gate led into the interior of the enclosure. At this entrance and at the hut of the Father or Chief Saint stood a plain wooden cross, the flag or ensign, so to speak, of the encampment. This was the embryotic monastery of St. Conval, our patron saint and his few followers, and from this as a centre they made many excursions into Strathgryfe and Strathcart, preaching the Gospel of the Kingdom and doing many signs and wonders in the name of the Holy Child Jesus. They seem to have penetrated as far as to Cumnock and Ochiltree on the one hand, and Kilmacolm and Inverkip on the other; always, however, returning with joy to their headquarters, near the Clyde, "the ground of which, on account of many kinds of fruit, and other amenities, is held as the paradise of Scot-

land." And what a splendid position alike for security and devotion it was. A little island embraced by the arms of the Black Cart, no high ground immediately near it, containing eight to ten acres of what is still counted "the best land in the whole parish." A holy, happy, well-to-do community they must have been, for as yet the taint of luxury, idleness, and corruption, had not attacked the fair flower of the Church's life and work. A hard-working social colony among rude barbarians; a salt of the earth among degraded and decaying paganism, and heralds of "the only true God and Jesus Christ whom Thou hast sent" among worshippers of gods many and lords many, they undoubtedly were. The naked painted savage of the marshes and woods they civilized; the wild and neglected ground they brought under cultivation; and converted the hardened hearts of men. The Inchinnan of to-day, in a high state of cultivation, and containing some of the most enterprising and successful of farmers, could never have become what it is, but for the life and labours of the monks, long since forgotten or even despised.

With occasional comings and goings with the monks who had taken up their quarters on the banks of the Pudzeoch at Renfrew, time slipped away, and St. Conval and his successors were laid to rest one after another in the sacred enclosure at Inchinnan. There would be no church proper then, only the chief hut of the head of the religious community, and divine service would be for the most

part conducted in the open air, in the middle of the enclosure near St. Conval's hut; just exactly as our own missionaries are to-day doing in foreign lands. I cannot give you any authentic sketch of this primitive kind of church, but I have just learned from a friend returned from Natal, that about twenty years ago he worshipped in "a wattle and daub church" at Umbilo, near Durban. I have seen a rough drawing and brief sketch of this church, but it throws no direct light on our present subject. St. Conval's church of wattles is the beginning, of which the grand edifice now nearly completed, is the ending and perfecting. By and by a church in some measure approximating to the ideals of Christendom, an oblong building, constructed probably of unhewn stone and mud or lime, would replace the mud and wattle church; and with this improved structure a more full, rich, and canonical form of service would be conducted. The Church of Christ was settling down, absorbing, and being in turn absorbed by its former environment, till the Church of the Middle Ages crystallised itself throughout the country. Of this new step we have absolutely neither drawing nor record here. It is the great blank of five hundred years caused either by neglect, barbarism, or the needless and wanton destructions of later times. And now for the first time we find ourselves on solid historical ground. Somewhere about the year 1100 a stone and lime edifice was erected at Inchinnan. In the reign of David I., 1124-1153, it was thought of importance enough

EXTERIOR OF LAST CHURCH
(Built 1828).

to be given by that pious king to the Knights Templars.

In 1158-1163, Malcolm IV. confirmed this grant to the Templars of Inchinnan church, and expressly exempted it from the gift of Walter the High Steward, of all the churches of Strathgryfe, to the monks of Paisley. This was subsequently confirmed in 1170 by Pope Alexander III., and the later history we have already briefly traced in the notice of the Knights Templars and the Knights of St. John. We cannot be quite sure of the exact shape and size of this twelfth century church, for doubtless it was from time to time added to and repaired; but substantially it was the church taken down in 1828, and of which I happily possess, as previously stated, the only known drawing, consisting of a small oil painting by a former schoolmaster, Mr. Galloway. Originally it was upwards of 50 feet in length by only 18 feet in breadth, with an antique scarcement to throw off the rain from the foundation. Its walls were more than 3 feet 6 inches in thickness, and so cemented with honest lime "that it was almost impossible to take them down." There is an old story that the excessive tenacity of the mortar was caused by the quicklime being slaked with milk instead of water, and that this old mortar contained a perceptible trace of *casein*, a question for chemists. Indeed, blasting of some sort had to be resorted to. Latterly its side walls had begun to bulge out from the eaves downwards, so the tradition got abroad that it was built like a

square hay-stack, narrower at the bottom and swelling out till the intake is reached. The eastern gable, which is said to have been rebuilt towards the close of the seventeenth century, was much less substantial than the rest. The beams of the roof were of solid oak, some of them perfectly fresh, and it is conjectured, with great probability, that they were taken from the Place of Inchinnan after it was allowed to fall into disrepair. In any case, both in the old church at Erskine and in our own, beams of oak fitted for a building of quite different dimensions, must have been employed to repair them when necessary. The interior of the church beneath the floor was full of human bones; the area being paved with skulls. Except a few silver and copper coins of the reign of William and Mary, and Henry IV. of France, nothing else was found.

There is a legend that the crown of Scotland was once hidden for a time below the Lady's Altar, in Inchinnan church, but I am inclined to think that this is but another version of Mr. Granger and Dunnottar church. No relics of antiquity of any kind appear to have been purposely deposited in the church, but we must remember the effect of constant and sometimes careless repairs, and the utter want of respect, nay, even aversion, to such things that long prevailed, whereby invaluable momentoes and priceless documents of the past were cast away or destroyed.

Up to the epoch of the Reformation, a beautiful altar, known as "Our Lady's Altar," adorned this

church, of which the ministers are still the titular chaplains, although some one ruefully complains in an old document (Motherwell's *Notes*, I think) that "they do not now say their masses for their money as they ought to do." The ministers of Inchinnan are also superiors of Lady Acre, a pre-Reformation churchland for the support of the altar.

We shall now briefly describe the church as it stood in 1828, and as shown in the drawing. St. Conval's Church ("the Church of St. Conval of Inchinnan") as it is called in a charter by Matthew Stewart, Earl of Lennox, to Thomas Stewart of Barscube, of date 5th July, 1497, and as it was named up to the time of the Reformation, stood on the site of the one that succeeded it. It appears to have been a rectangular building, standing due east and west, with two small transepts and a chancel, measuring about 50 feet long by 18 broad. There was a belfry tower on the west gable containing an antique bell, which has been lost, and immediately below this, on the ground level, was the entrance porch of the church. The gables were of the stepped order, and the roof and its ridge were tiled. The north transept contained a horizontal gallery, and beneath this was the session-house, the windows of both being clearly visible. There was at least one window in the northern ridge of the roof, and probably three in each of the side walls. The eastern gable, which was of a late date, was in every way inferior to the rest of the building. The floors were at first simply of baked clay, but they were after-

wards boarded over with wood. It was here that the Knights Templars and the Knights of St. John of Malta found their last resting-place, and their stone coffins and memorial slabs adorned the floor as in the Middle Temple Church in London. When we consider that these doughty knights possessed the patronage of the parish church for upwards of four hundred years, and that members of their Order were interred in it at death, it is not surprising that there was a ghastly array of skulls and bones beneath the floors. I have only the bare names of two or three of these worthies. William the Lion gives a charter at Clackmannan, on 25th May, to Henricas de Grahame of certain subjects at Monyabrok and Lochwinnoch; Alexander II., 1247, gives Innerwick and Legerwood to David de Grahame; and in 1294, King John, D.A.B., St. Andrews, de Patrick de Grahame is in monitory of excommunication against Malcolm Earl of Lennox, etc. The Altar of our Lady was probably on the east end of the pre-Reformation church (or in the south transept), and was completely destroyed about 1561.

It seems to me a great pity that if this most interesting old building could not be longer preserved, that pains were not taken to have accurate drawings and measurements made of it before it was brought down. It was surrounded by a substantial churchyard wall, and, as can be seen at a glance, was famous for its umbrageous old trees.

The end of it is thus graphically described by

Dr. Lockhart, the then incumbent:—"The side wall to the south presented several frightful fissures, which were observed suddenly to increase, and having moreover begun to bulge out from the eaves downwards, it was pronounced by tradesmen to be in a very dangerous state; yet it was brought down with great difficulty. Like the *gesprengte thurm* (blown up tower) of the Castle of Heidelberg, it could be overturned but not disintegrated." The church of 1828 is yet so familiar to us all, alike by personal knowledge and from the many photographs of it, that no detailed description is necessary. It was exactly the same shape as the present church at Erskine, which was built in 1813, and has sittings for upwards of 500 persons; while ours was only seated for 320. It was a Gothic structure, rectangular in shape, and measuring upwards of 50 feet long by 27 feet broad. At the west end was a massive tower, surmounted by four pinnacles, which were seen from a long distance over the flat strath of Renfrewshire. Indeed, the little church with the pinnacles among the trees was a conspicuous and pleasing landmark in the surrounding landscape. The tower contained a modern bell, which is still being used for calling the faithful to public worship. There were three blind windows in the tower, with louvre boards for keeping out the rain, and through the openings of these, countless starlings came and went in spring, nesting and rearing young. There were four deep Gothic windows in each of the side walls, with transoms about half way down, and

corresponding buttresses on the walls between them, and on the tower beside the dark windows. The vestry was a later building, and under it was the heating chamber containing a gill stove for sending up hot air. The east window of the church had some tracery, and was filled in with amber and blue glass. The Blythswood vault stands as formerly at the west gable of the church, a substantial plain structure with the family motto carved above the door in stone, and a galley or lymphad with the words *Labor vincit* (labour overcomes or subdues). On the plaster in the vestry were inscribed the names and dates of the ministry of all the incumbents of Inchinnan since the Reformation; while close by was another inscription indicating that the vestry had been erected on what was formerly the burial place of the ministers of Inchinnan. These records, carved on a black marble tablet, are now placed in the entrance porch of the vestry of the new church. The vestry was lighted by two small windows, and led by a door directly into the church and pulpit. The inside walls and roof, formerly only white-washed, were latterly beautifully painted and decorated, the roof being divided by moulded ribs, so that it resembled the interior hull of a ship, keel upwards. There was a small gallery one seat deep all round, containing the heritors' seats, and two square boxes in the west corners for their retainers. The seats and gallery front were tastefully painted. The old precentor's box in front of the pulpit being swept away, made room for a brass-railed platform

INTERIOR OF LAST CHURCH.
(Built 1828).

with Communion table, baptismal font, and antique church chairs, while to the right of it stood the lectern and a Glastonbury chair.

On the 8th day of August, 1886, a new pipe organ and choir seats on the south side of the pulpit, presented by the then Sir Archibald C. Campbell, Bart., of Blythswood, were inaugurated by the Rev. William Corson, minister of Girvan.

There were several marble monuments in this church; notably two of great merit by the late Sir John Stiell. The first behind the Blythswood seat was in memory of Monteith Douglas Campbell, who was drowned in childhood. It represented an angel plucking a water lily and bearing a small crown, and the poise of the folded wings as it hovered for a moment to pluck the flower, the clinging robe in folds and streaming hair, are simply perfect. The other by the same eminent sculptor was an admirable bust of Archibald Douglas of Mains and Campbell of Blythswood, the father of the present possessor, Lord Blythswood. On the east gable was a simple marble tablet to the late Mr. Fulton, the proprietor of Park, and some of his family. These monuments have been placed in the new edifice. The pulpit was of the egg-cup shape, and was at first approached by a stair on each side with heavy crooked iron railings. The sounding board was wondrous, but subsequently disappeared; and the double stair with iron railings, gave place to a single stair with neat brass rail. But perhaps the ivy green which adorned the walls and gable,

and almost closed some of the windows, gave its quaint antiqueness to the "Auld Kirk" which is now no more.

The last service was conducted in it on Sabbath, the 6th of April, 1902, being the celebration of the Holy Communion; and the dedication and opening of the new church by Dr. Mitchell, of South Leith, took place in the following week, on 12th and 13th April.

Inchinnan United Free Church.

1. "In 1843, three elders and eighty adherents left the Establishment and formed themselves into a congregation of the Free Church. For six eventful years the congregation worshipped in a barn at Barsail; and the first unordained minister of the congregation was the Rev. Robert Sinclair, an Irish probationer.

2. In 1849, by the liberality of Mr. John Henderson of Park, a church was erected contiguous to the hamlet known as the Broomlands; and, until the ordination of the Rev. James E. Cruickshank, in August, 1859, the following ministers were in charge of the congregation:—Robert Sinclair, Robert R. Caldwell, John Stewart, William Govan, Robert Rainy (now Principal Rainy), C. L. Tulloch, and James Reid.

3. In 1863, after a brief but beautiful and beneficent ministry, Mr. Cruickshank died. In 1864, the Rev. Andrew M'Turk was ordained and inducted

in room of Mr. Cruickshank; and, in 1891, amid the sorrow of a devoted people, "he was not, for God took him." For the long period of twenty-seven years, Mr. M'Turk was much and widely esteemed as a saint and a scholar. In October, 1891, the Rev. Robert M'Lean was inducted to the vacant charge, and for a period of seven years did strenuous and availing work in the parish. Mr. M'Lean died in May, 1904, being then minister of Trinity U.F. Church, Johnstone. The present minister is the Rev. Daniel W. Macdonald, ordained and inducted in September, 1899.

4. By Act of General Assembly, in 1901, the congregation became known as The United Free Church of Inchinnan."

VIII.

ALL HALLOWS CHURCH, INCHINNAN.

INCHINNAN Church, as re-built, presents a very different appearance to the little church with its modest tower, built in the Gothic style that prevailed about a century ago.

The church now consists of a nave, with north porch, north and south transepts and chancel, etc. The deep north porch, which has angle buttresses and an open pointed archway, leads to the entrance doors into the nave, which measures 71 feet long by 29 feet wide, and about 38 feet high to the apex. The roof is spanned by ten heavy hammer-beam roof principals, each of which weighs about two and a half tons; the main principals spring from carved stone corbels, and the roof is quite open to the apex. The nave is lighted from the sides by nine two-light traceried windows of varied design and filled with leaded glass. The west gable is pierced by a great wheel window.

Below this is a mural monument, commemorate of the Blythswood family. It consists of a large red granite slab about 10 feet 6 inches by 5 feet 6 inches, with the arms of the members of the Blythswood family executed in *opus seculi*. This is surmounted by a rich band of carving, cornice and cresting, and

ENRICHED ENTRANCE TO THE VESTRY OF ALL-HALLOWS.

flanked by cusped panels and buttresses with carved finials.

The under part shews seven panels filled with delicate cusping.

The walls of the nave are panelled in oak to a height of 5 feet 6 inches, and above that, they are lined with red Hampshire bricks, with bands of stone at intervals. The north and south transepts measure 26 and 12 feet respectively, by 20 feet wide.

The walls are treated similar to the walls of nave, and the roofs are open timbered ones.

The transepts are lighted by large three-light traceried windows.

The floor of the church generally is laid with oak blocks arranged in compartments, and the passages are paved with stone squares.

The seats have all been renewed, and have oak bench ends.

Under the chancel arch, three black marble steps lead to the chancel. The floor here is of black and white marble squares.

On either side are choir stalls in oak, and under the great eastern window stands the Communion table.

This window is of five lights, and measures about 12 feet wide by 17 feet high, and is filled with tracery. Like the other principal windows in the church, this one contains beautiful stained glass.

The oak roof over the chancel is in the form of a pointed arch with panels.

On the north side, and over the vestry, is the organ chamber, and the pipes "speak" through a pointed archway into the chancel, and the console is arranged immediately below.

A small two-light window occupies the wall opposite the organ, and has stained glass.

Externally, the church is built with stone from Grange quarry, Fifeshire; Blackpasture, Northumberland; and Whitespot quarry. The general facework is of square snecked rubble, and all corners, window, and door jambs, etc., are of hewn stone.

The vestry entrance is a feature of some interest.

A flight of steps leads up to an open porch formed between the wall of the transept, and the projection of the vestry chimney stack.

The porch is spanned by a flat archway, and the ceiling behind is vaulted. The parapet over the cornice is pierced with tracery.

Access to the minister's vestry is through a pointed doorway, with carved spandrels.

A splayed and moulded base runs round the church, and a moulded string course under the window sills. The jambs, mullions and tracery of the windows are moulded; and a hood mould with carved terminals goes round the arch.

The gables have angle buttresses, heavily projected with splayed and moulded water tables, and topped with crocketed pinnacles.

From over the crossing of the nave and transepts rises the sturdy square of the tower, which is about 20 feet square. It is carried on heavy stone piers,

and from these the stone vaulting rises to a height of about 37 feet from the floor; the vaulting ribs are moulded, and the infilling is in two colours of stone. A large circular aperture is left in the apex, through which bells may be elevated into the belfry.

The tower has only been carried to the belfry stage at present, the completed design shewing a high crown steeple such as is seen at St. Giles Church, Edinburgh, and King's College Church, Aberdeen.

Architect—Sir Robert R. Anderson, Edinburgh.

Clerk of Works—A. E. L. Clark, Esq., Edinburgh.

Minister of the Parish—Rev. Robert McClelland.

Elders—John C. Crawford, The Schoolhouse, Session-Clerk; Peter Algie, Old Mains; Matthew Gilmour, Town of Inchinnan; William Smith, Greenhead; William Smith, Broomlands.

Donor of the Church—Colonel The Rt. Honourable Archibald, Lord Blythswood, LL.D., A.D.C., Lord-Lieutenant of Renfrewshire.

The Memorial Stone of this church was laid on the 4th of June, 1904, by the R.W.P.G.M. of Renfrewshire East, Major F. W. Allan, and his Office-bearers, with full Masonic honours.

The Dedication Service was conducted on Sunday, the 6th June, 1904. The Right Reverend Dr. M'Murtrie, Moderator of the General Assembly, presided, and was assisted by the Revs. Messrs. W. H. Macleod, B.A.; G. S. Hendrie, M.A.; and the minister of the parish.

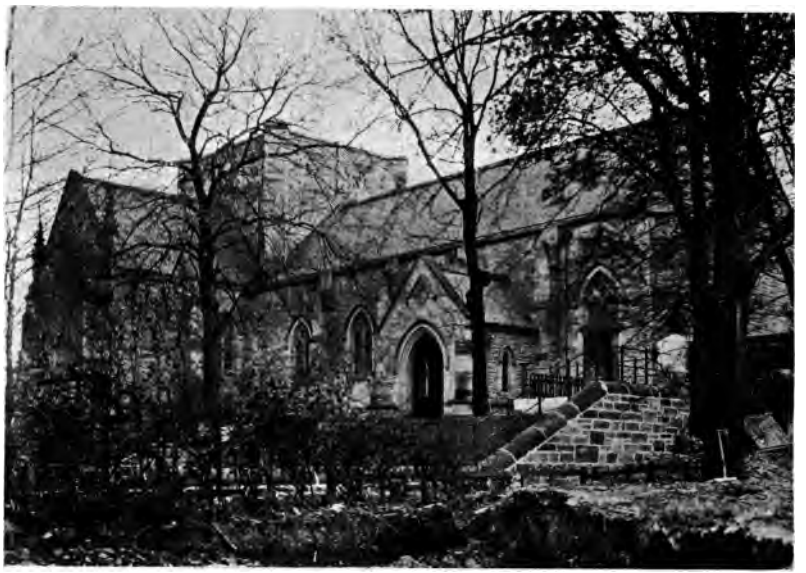
In the Christian, as in many other religions, the place of sacred honour in the church stands in the

East, the quarter of dawn and light, and is commonly called the sanctuary, or shrine. We therefore begin the description of the beautiful stained glass windows of Inchinnan Parish Church with the great eastern window. This window is, as already stated, of five lights. The central and principal panel contains a figure of the ascended Lord, His sacred body surrounded by a cherub choir, His feet resting on a cloud, His hands upraised in benediction (the sacred wounds in hands and feet "yet visible in beauty glorified"), His own regal crown encircling His brow, His crown as glorified Son of Man and Saviour, high above it, full of precious jewels set in purest gold, each stone representing a soul won by the Cross; and His whole look overflowing with the tender love of redemptiveness. The draperies round the sacred figure are of the most rich yet chastened colours, and probably reach the highest excellence of art, "rich, not gaudy." Below His feet are two angels, with a scroll between them bearing the words, "I am the Way, the Truth and the Life." On each side of this, in the four panels, are full-sized figures of the four Archangels St. Uriel, St. Michael, St. Raphael, and St. Gabriel, each dressed and equipped for his sacred office. Beneath all is a small, simple representation of the Campbell and Carrington coat of arms. The four panels on each side of our Lord represent crowds of holy angels, "singing cherubim and shining seraphim," with all manner of musical instruments, censers, etc., doing honour to the mighty re-ascended

Lord. The little wheel window above, has for its central figure the emblem of the Holy Ghost, the dove with wings outspread, and around, beginning on the left, the figures of a man, a lion, an ox, and an eagle, as spoken of in Ezekiel and Revelation, representing Matthew, Mark, Luke, and John, as in the earliest Christian art. The Alpha and Omega of the Greek alphabet are twice emblazoned; and grapes and wheat flowers, emblematic of the Holy Communion, are among the beautiful tracery. This window and the whole church is "Dedicated to All Hallows and the Memory of Those who have worshipped here for more than a thousand years, and are now in life eternal;" this inscription being chastely carved around the choir and sanctuary. The small window in the chancel has just been filled in through the liberality of Frederick Löbnitz, Esq., and the other members of that family, in memory of their father and mother. The subject chosen is that of the disciples on their Sabbath afternoon journey to Emmaus, the one panel representing the surprise and gladness of the disciples when they knew Him in "the breaking of bread," the other their conversation on the way back to Jerusalem, as if they were saying, "How did our hearts burn within us. . . . How did we not recognise Him?" A most appropriate window for the sanctuary and Communion table. The scripture motto is, "And their eyes were opened, and they knew Him. . . . Did not our hearts burn within us while He talked with us," Luke xxiv., 31 and 32. We now pass to the south

transept, a three-light one, and perhaps unequalled for its size. The central figure is our Blessed Lord rising from the dead, as depicted in the mosaics of St. Paul's. His feet are on the steps of the tomb (the sacred wounds being again touchingly visible), the one hand is held up in benediction, the other bearing a long reed or staff; there is a splendid halo surrounding His head, forming the Cross, and the whole aspect is that of a tender and meek, yet great, victor over death and the grave. The colours of the draperies here are most exquisite; sweet tones, and almost diaphanous clothing. On each side of Him is an angel watching, and a Roman soldier in arms, fast asleep. Below His feet are two angels holding a scroll with the words on it, "I am the Resurrection and the Life;" and on the left of this is Mary, the mother of our Lord, and on the right Mary Magdalene, with long tresses and "box of precious ointment," both in an attitude of devotion. The tracery above His head has a beautiful crown, and infilling of grapes, etc. This truly marvellous window was erected by General Campbell and his family in memory of his wife, who died shortly after the General's return from the South African campaign.

Next in order we take the north transept window, the subject of which is Moses and the Burning Bush. With a north aspect, the artist has wisely given this window some strong but classic colouring. The top part of the three panels, is the acacia bush of the desert, its leaves here and there tipped with lambent tongues of flame; for "the bush burned,



NEW CHURCH OF ALL-HALLOWS
(Built 1899-1904).

and yet the bush was not consumed": "Nec tamen consumebatur." In the centre of the bush, the flaming wings of the seraphim appear hovering over the Divine Presence (marked with a hidden cross and the awful "I am") and hiding it; for "no man can see My face and live;" while on each side a triad of cherubs point to the Holy Trinity, the eyes of all being averted from the Awful Presence—even the triad above, bearing the inscription, "I am the God of thy Fathers." In the centre panel below, Moses is seen barefooted, in an Arab sheik's dress, and with his flock at his feet, hiding his face, "afraid to look upon God;" while on each side of him two angels carry the emblem between them of the Awful Name, "I am that I am,"—Hebrew, *Yahveh*, our Jehovah. This is not the conventional "Burning Bush" of the Church of Scotland, as we are accustomed to it, but, all the same, a very fine representation of the subject. There are the usual infilling of traceries, etc. This splendid window is erected by the Blythswood family in memory of their father and mother. "One generation shall praise thy works to another."

Near to this is the small side window of the north transept. It is a two-light window: that to the right representing St. Mungo, or, more correctly, St. Kentigern, the patron saint of Glasgow. He is robed in full bishop's canonicals, with pastoral staff and the legendary salmon from the Clyde. His Milesian face wears the aspect of a true Right Reverend Father in God, and is most grave and winning. The figure to the left is St. Conval, the

most distinguished disciple of St. Mungo, and the patron saint of Inchinnan. He, too, is a true Irishman in face and dress, and is represented as floating over from Ireland on St. Conval's stone, and bringing the Church with him to Inchinnan. The scripture motto is, "I had rather be a doorkeeper in the House of my God than to dwell in the tents of wickedness," Psalm lxxxiv., v. 10. This window though simple is exquisite, and of much local interest to the people of Inchinnan. It is dedicated by Major-General Lockhart, of Milton Lockhart, to the memory of his father and mother, the former being still revered as "the model minister of Inchinnan; a perfect gentleman." We now pass to the last window, the great western window, which is as unique, as it is superb. It represents "The Rainbow round about the Throne: like unto an emerald." The rainbow hues are matchless, and must have cost much care and skill. They represent not material colours, nor even Marie Corelli's "electric bands and bows," but the graces, glories, and virtues of the holy angels. The whole scene breathes the words, "All the holy angels stand around Thy Throne, O God." In the centre are the mystic symbols of the Most High God, and the All-Seeing Eye. Alike in stone tracery, and in fine art glass staining, this window is a triumph. Round the circle of the rose window are graven the words from the book of Revelation, 1st chapter, 8th verse, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This window

Colonel the Right Honourable
Archibald Lord Blythswood,
K.C.V.O., A.D.C.
Lord Lieutenant of the County of Renfrew.

We the Heritors, Minister and Kirk Session and Congregation of Inchinnan Parish Church, desire most heartily to congratulate your Lordship on the occasion of the laying of the Memorial Stone of the new Parish Church of All Hallows.

We gratefully recall the long and honourable connection of your Lordship's ancestors with this Church and Parish and the ever increasing interest which your Lordship has always taken in everything pertaining to the welfare and success of our dearly beloved Zion.

We would specially remember your Lordship's personal zeal in the Service of the House of God and above all this additional striking proof of your Lordship's loyalty to the Church of Scotland and splendid liberality to this parish and people in the munificent gift of such a handsome Church.

We most highly value your Lordship's unceasing endeavours to improve the Psalmody of the congregation, and your great generosity in twice building and presenting to the Church a first class Organ.

We do not forget that in this grand undertaking to the Glory of God and the good of men, your Lordship has been unfailingly encouraged and ably assisted by Lady Blythswood.

We fervently pray that your Lordship and Ladyship may be long spared to see and enjoy the fruit of your labours, and that this noble edifice, the crown and completion of thirteen hundred years of Christian Life and Work and the memorial of the Blessed Dead, alive to God for evermore, may prove to this and future generations "A Sacred Spot, a Most Religious Fane," telling of God and Heaven.

Robert M'Clelland, Jr.
J. Crawford
William Smith
Matthew Gilmour
William Smith

Inchinnan Parish Church.
(ALL HALLOWS)
4th June, 1904

ILLUMINATED ADDRESS TO LORD BLYTHSWOOD,
ON THE DEDICATION OF ALL-HALLOWS CHURCH, INCHINNAN.

must ever remain, the crown and completion, and *finale* of all the windows in the church, as summing up God, Nature, Man, Heaven and Earth, Time and Eternity.

The memorial slab below the great western window now demands our attention. It is a most massive slab of red granite, weighing six or seven tons, framed in a beautiful setting of white sandstone, richly carved around, and panelled below. It bears the crests of the whole Blythswood family, in a style called *Opus Sectile*, that is a form of decoration in small pieces of glass like a mosaic, which shows out against the dark granite background, as stained glass does, with the bright light behind it. It is really a species of thin glass tile, semi-transparent behind, but having the colouring materials (crimson, gold, mother-of-pearl, etc.) flashed into the face of it, by a special process that makes it ineffaceable. This mosaic of tiny glass tiles is set in a bed of cement, with which it coalesces, and from which it can never be removed. We believe, the Messrs. Powell of London, have patented this process. In the middle of this slab, at the top, is the crest of Lord Blythswood's father and mother, and immediately beneath, on a larger scale, his own and that of Lady Blythswood.

To the left of these are the married members of the Blythswood family, and to the right the unmarried ones. The married ones have the armorial bearings of the husband on the left side of the crest, and of the wife on the right side; while the unmarried ones, have the same bearings on both sides. The

crests of the gentlemen are heart-shaped; those of the ladies, diamond-shaped; with the names leaded below. From a certain standpoint, and when the sunlight or a very bright artificial light is shining upon it, the slab shows to greatest advantage; as the great western window does, in an afternoon or evening light, and with the branches of the trees outside waving in front of it. It is not desirable for me to go into the details of heraldry further than I have already done.

The memorial slab is now complete. On the left is a figure of St. Bride (Douglas), on the right St. Columba (Campbell); while below, the boar's head, galley, lion and shield, red heart, and tree with padlock, are set among the most beautifully infilled cusping. The panels bear olive leaves and berries, below St. Columba, the patron saint of the Campbells; and oak leaves and acorns, below St. Bride, the patron saint of the Douglasses.

The carved corbels beneath the hammer beam principals represent the four seasons—spring, summer, autumn, and winter—by foliage and a bird's nest, a bunch of roses, sheaves of grain, and two curling stones respectively. At the two sides of the rose window are two carved heads of angels, facing other two at the arch entering the central nave; while the corbels of the two principals nearest the transepts, represent on the left a Noah's Ark, and on the right a Knight Templar engaged in prayer. Four carved heads of angels adorn the tops of the pillars, leading to the groined arching above the

central nave. At the corners of the gable of the open porch are the heads of two Knights Templars, carved from the designs on an ancient tapestry in the Mitchell Library. The outside of the porch windows are ornamented with the thistle and the rose. The various finials, crockets, and gargoyles, are well worthy of more than a passing glance; and the east and west gables are surmounted by beautiful crosses, of very intricate design.

It only remains for me to mention the magnificent brass eagle lectern, presented to the church by Robert Sutherland, Esquire, of Southbar, in memory of his younger daughter, the beloved wife of Mr. Dobie, of East Fenton. It was designed by Sir Robert Rowand Anderson, LL.D., and built by an eminent Manchester firm. It weighs from seven to eight hundredweight of the finest burnished brass, and is upwards of six feet high. Concerning it, H.R.H. Princess Henry said, when visiting the church, "I have never seen one quite the same, and never a finer." The Bible used on this lectern, is the one formerly employed as a pulpit Bible, by the late Rev. Laurence Lockhart, D.D. It is a splendid specimen of the good old printing, although the binding is somewhat frail. May the present scion of the ancient and honourable houses of the Campbells of Ardkinglas, and of the Douglasses, Earls of Morton, long read its lessons to us.

It is gladdening, alike to the minister and the lord of the manor, to hear of fresh gifts recently promised of memorial windows, and classic monuments. There are now three monuments in the

church, and a marble tablet at the entrance to the vestry. The black marble tablet contains the names of all the ministers of the church since the Reformation, and the dates of their respective ministries. This replaces the old inscription, formerly painted on the plaster of the vestry wall, and puts it in a more permanent and correct form. The first monument is by the late Sir John Stiell, commemorating the sad and greatly lamented death of Menteith Douglas Campbell, a younger brother of Lord Blythswood, who was drowned in a carriage accident, at the Forth and Clyde Canal bridge, near Maryhill. It represents an angel, poising slightly on wing for a moment, to pluck up a water-lily, and having in the other hand a small crown. The floating of the angel, the clinging of the drapery, the waves of the hair through rapid flight, and the slight fold of the wings, in hovering, are in Sir John's best style. The bust of Lord Blythswood's father, by the same eminent artist, formerly placed in a heavy canopy of marble, has now been framed in exquisite alabaster and choice marble, while a similar bust of his mother is in preparation. These three monuments will be close to each other, on the south wall and west gable, respectively.

A very tasteful mural tablet of alabaster and marble, has been placed in the north transept, by the family of the late Dr. Gillan, in memory of his life and work. As this goes to press, we learn that a pulpit and baptismal font are being made, and that three memorial windows, in the nave, have been gifted by generous donors.

IX.

THE MINISTERS OF INCHINNAN, 1560—1688.

I REGRET to say that up to the present I have not been able to find out the names of any of the "vicars" or "parsons" who served the cure of Inchinnan from the beginning of the twelfth century till the Reformation. There must have been many interesting and distinguished names, well worthy of record in that period, when the Knights Templars and Knights of St. John flourished at Greenend, and drew the teinds, and appointed the vicars of Inchinnan. And even these form but a part of the illustrious line of Christ's servants who, from the period 606-612, till the year 1100, served God here. Just try to realise it. We only know the fragmentary history of the ministers of Inchinnan for the last 300 years, and there is absolutely no trace of the goodly company of faithful ministers of Jesus Christ who lived, wrought, and died here for more than a thousand years before. Verily, though earth seems to have forgotten their very names, "their record is in heaven, and their witness is on high"; and not one noble thought, not one kind word, not one generous deed of theirs has perished. He who has made the smallest atom or molecule of matter

indestructible, has eternally preserved what is far higher and better than mere matter. Doubtless a natural, but mistaken, zeal at a time of religious revolution, brought about the destruction of the archives of the deanery of Rutherglen, in which our parish, with many others, was enrolled. It may be that it was the knowledge of this great blank in the ecclesiastical records that led Lord Blythswood to inscribe in beautiful letters round the choir of the new church these words, "Dedicated to All-Hallows, and the Memory of those who for more than a thousand years worshipped God here, and are now in Eternal Life." So that, after all, in 1905, even should no further discoveries be made, this beautiful memorial takes in the name of every one, from the highest to the humblest, layman and clergyman alike, who have worshipped here. "The righteous shall be had in everlasting remembrance." "They which are written in the Lamb's Book of Life." As might be expected, there is some little confusion about the dates of the ministry of the earliest incumbents. I have followed the statements which have the best authority, without troubling the reader with conflicting accounts. The last incumbent under the ancient regime was the Reverend Sir Bernard Peblis, who was also the possessor of the teinds of the parish, and who, for a small annual feu-duty, parted with the Lady Acre in *feu ferm.* He seems to have hesitated about adopting the new faith, for there are at least two entries subsequent to the Reformation (August, 1560), before his name appears on the

register of ministers, exhorters, and readers. It may be that in this quiet and secluded parish, he was allowed to continue the exercise of his priestly functions till 1567. At anyrate, the first name on the list is William Jackson, reader at Inchecynane, November, 1567, of whose lineage there is no trace. Then, Thomas Knox, exhorter at Inchecynane. This Knox was descended from the Knocs of Selviland, Houston, and who, in turn, were connected with the Knocs of Ranfurly, Kippen, and Craigends; the kinsmen of the great John Knox, the Reformer of Scotland. Our parish has, therefore, direct connection with the author of the Reformation in this country. It may be well to explain here, that immediately subsequent to the Reformation there was a great dearth of ordained ministers of the Church, the only nucleus possessing that sacred gift of "laying on of hands" being the priests who came over to the new order of things. Thus, our ordination is both Catholic and Apostolic, being derived from the Church of our Lord, and His Holy Apostles.

When an ordained minister could not be had (and no one could impart the gift who was not already in true possession of it), a lay reader was appointed, a godly man who could read a chapter of the Bible, say a prayer, and mayhap lead in praise. A step further was the appointment of an exhorter, a pious man, who, in addition to the reader's gifts, could address the congregation, but neither reader nor exhorter had the grace of ordination, the dispensa-

tion of the Holy Sacraments (including marriage), nor the power of the keys of the kingdom of God (absolving notorious sinners and restoring penitents). Undoubtedly the first regularly ordained minister of the parish, was the former Catholic priest. The Rev. Sir Bernard Peblis, 1585, is the next entry; and, so far as I can make out from conflicting statements, he seems to have continued minister till 1602. There are two curious stories about him. The first is that, like Luther, he completely broke with his previous history, by taking to himself a wife. It was a dangerous experiment for a man at his time of life, and for one used to absolute power. It is said they quarrelled, and always entered and left the church by different doors. A more probable form of this story is found in M'Dowall's *People's History of Glasgow.* It runs thus: "The Vicar of Inchinnan, near Renfrew (1585-1602), granted divorce by putting the husband and wife out by separate doors of his kirk; and before any one could get married, they required to have their parents' sanction, and had to learn and repeat the confession of faith, the ten commandments, and the Lord's Prayer. On 26th December, 1591, a marriage was prevented owing to the intending benedict failing in his task." One trembles to think how many amorous apprentices, and nymph-like mill lasses, not long entered their "teens," would have their marriages indefinitely postponed, and the trials and sorrows of life greatly abridged, by the enforcement of this wholesome enactment. Surely this "power" has descended to

the present minister, but we fear twentieth century love, would not stand it: would die, or leave the Church. "Owing to inconvenience, marriages were prohibited on Sunday forenoons, the afternoon being considered more suitable for the ceremony."

The first ordained Protestant minister was the Rev. Gabriel Maxwell, son of Mr. John Maxwell of Pottarhill, and nephew of Mr. Thomas Jack, minister at Eastwood, 1578-1580. There can be little doubt that he was descended from the ancient Maxwells of Brediland, and shared blood with the Halls of Fulbar, and the Maxwells of Dargavel, who have been in possession of that estate in the parish of Erskine since 1516. Curiously enough, this parish again became connected with Dargavel, by the marriage of Dr. Lockhart to Miss Maxwell of Dargavel; and a Mr. Maxwell of Dargavel to a Miss Lockhart. Mr. Gabriel Maxwell was first appointed a reader at Paisley, and afterwards presented by James VI., on the 9th of September, 1580, to Inchinnan, and ordained and inducted to this parish on the 18th of December, 1583. The date of his incumbency is variously given as 1580—1588, but some hold that he entered upon the duties of this parish in 1602; and died, April, 1621. He certainly must have resigned before this, as we find that the appointment of a successor had taken place, according to the Presbytery Records, by a presentation dated 19th April, 1620, in favour of Mr. Thomas Law. This minister of Inchinnan, was the son of Archbishop Law of Glasgow, 1615-1632. There is no

mention of his acting officially in this parish, till the year 1626. He was deposed in 1648, "for malignancy and other scandals." The General Assembly and its Commission, and the Solemn League and Covenant party were now in the zenith of their power, and they treated with the utmost hostility those who had taken any part in the "Engagement" of 1647; or who were lukewarm or hostile to the Covenant. The consequence was, that large numbers of ministers were deposed, and among them, by his own Presbytery, the minister of Inchinnan, on the aforementioned charge. It is a curious sign of the times, that his successor was "ejected" for nonconformity in 1664. Verily, the history of the Church of Scotland as a whole is reflected, and may be read, in the history of its smallest parishes. This Mr. Thomas Law had a son, Mr. Robert Law, who wrote the curious *Memorials of Scotland*, afterwards edited by C. K. Sharpe, and published in Edinburgh in 1818; the author himself flourished between 1633-1684.

It is very interesting to read of this connection between Glasgow and Inchinnan; for, in 593-603, we find St. Kentigern giving his most illustrious disciple to Inchinnan, from the banks of the Molendinar, and now we have Archbishop Law giving his son Thomas to the ministry of the Gospel here. This incumbent presented seven merks to Glasgow University Library, and appears to have been a liberal-minded, pious-hearted man, although unpopular with the narrow and bigoted spirit of the

age. He died in May, 1649, the year of Charles I.'s death. The new incumbent was Mr. James Wallace, an M.A. of Edinburgh University, who was ordained and inducted to the cure of the parish on the 10th of May, 1649. All appears to have gone well with him till the restoration of Episcopacy in 1660, when his troubles began. In 1663, he was accused of not attending meetings of Synod, and not conforming to Episcopacy. In 1664, he was suspended for absenting himself from Synods, and disobedience to the Presbytery; and ousted from his living, and confined to the parish, for not conforming to Episcopacy. Thus, the fearless Presbytery of 1648, had become the servile Presbytery of 1664, and persecuted in the other direction. He seems ultimately to have fled from the parish for safety, for we learn that, on 3rd September, 1672, he was offered indulgence at Neilston, which he refused; and decreet was passed against him on 16th July, 1674. In October, 1674, he was accused of holding conventicles in the parish of Kilellan (Houston), and, later on in the same year, at the house of Ferme. He must have been more or less of a fugitive for the next fourteen years, going up and down in secret, within the bounds of the Presbytery, preaching Christ's "blessed Evangell," sometimes revisiting the scattered remnants of his former flock, and dependent for food, clothing, shelter, and hiding to the loyalty of the few faithful ones. We shall come across him again later on.

The next incumbent in order of time was James

Finlay or Findlay, who was appointed 24th August, 1665. He fell in with the Episcopal regime, but this did not save him from trouble. He was blamed by his Presbytery for irregularity of attendance at its meetings, and only escaped censure by giving good reasons, and, what was of more consequence, by producing the licence, or dispensation, of the Archbishop. He was translated to Glassford in 1667. His successor, also an Episcopalian, was Mr. William Stewart, A.M., son of Mr. J. Stewart, minister at Bonhill. He was laureated in 1657, and ordained and inducted to the living in 1667, on October 24th. It appears from the Records of the Presbytery of Paisley that he appeared before that body on June 27th, 1667, with a recommendation from the Archbishop to have his trials furthered. Having passed these with acceptance, he obtained from the Presbytery, on the 15th of August, a testimonial to that effect from the Archbishop, in order to his ordination, which took place as above. The stipend of the parish at this time was seven chalders (Mr. Stewart only got six), and the number of communicants was 256. There is a note in the *Fasti* to the effect that he was offered the living of Gretna on 3rd April, 1672, but he seems to have declined it. Mr. Stewart's name appears for the last time in the Presbytery Record of 7th September, 1687. There can be little doubt that he was one of those who suffered from the "Rabbling" mob, and was chased out of the manse, and deprived of his living in 1689. He died in 1692. These rabblings began

INTERIOR OF ALL-HALLOWS
(Viewed from the Chancel).

on Christmas Day, 1688, and lasted for two or three months, during which time upwards of two hundred ministers, with their wives and families, were deprived of their homes and livings, and endured very great hardships indeed. It was the inevitable reaction against the tyranny of James VII., under the toleration of William and Mary.

Two incidents of the "Episcopal curates" of this parish are worth mentioning. The first is, that Mr. Finlay was unable to chant the Liturgy, as ordered, and the schoolmaster, who could, would not join in it. The curate was, therefore, allowed "to read it plainly." The second is, that the singing of the Doxology was only joined in by the minister and precentor, and, both being unmusical, the effect was bad, and the discord intolerable. Still, the Archbishop insisted on this terrible performance every Sunday.

X.

THE MINISTERS OF INCHINNAN, 1689—1879.

Mr. James Wallace, who had been in flight and hiding for twenty-five years (1664-1689), was again restored to his charge after the Revolution settlement. We find that "Mr. Patrick Symsone (Renfrew), went to Mr. James Wallace (Inchinnan), about that collection (viz., in behalf of some Irish Protestants), who promised to intimate it on the Sunday, and gather it on the Monday." This Presbytery Record is dated 30th July, 1689; and although Mr. Wallace's name does not appear in any of the sederunts, he was undoubtedly minister of the parish then. His age and increasing infirmities from exposure, anxiety, etc., account for his absence from Presbytery and Synod. There is a notice of the supply of Inchinnan pulpit on 14th May, 1690, from which we may gather that he was then dead, or had retired. I am inclined to take the latter view, as there is a mention of his death in 1692; and his neighbour in Renfrew lived till 1715.

Mr. John Stirling, second son of Mr. J. Stirling, Kilbarchan, was ordained to the parish on the 7th of May, 1691. His stay was short. He was translated to Greenock, against his will, on the

3rd of May, 1694; after which there seems to have been a prolonged vacancy in the parish.

Mr. Robert M'Auley was unanimously called and ordained to Inchinnan on the 9th of September, 1697. He was translated to Stirling in 1706 against the will of the Presbytery; and again "poor little Inchinnan" seems to have suffered a long vacancy. There is a charter concerning Lady Acre given by Mr. M'Auley in 1704, which with others will be found in an Appendix to this chapter. There is an earlier one by Thomas Stewart in 1627, noticed in the same place.

Mr. Matthew Crawford, son of Mr. Matthew Crawford, minister at Eastwood, was ordained on the 11th May, 1709. His appointment was against the will of the parish; and the cup of Inchinnan's troubles was full. Evidently, however, the people did not know a good man when he was offered them, for Mr. Crawford was, on the 11th of October, 1721, appointed to the high post of Professor of Ecclesiastical History in the University of Edinburgh. I suspect that the late highly revered Thomas J. Crawford, D.D., Professor of Divinity in Edinburgh University, was of the same good stock.

Mr. Patrick Maxwell, son of Mr. Robert Maxwell, merchant, Glasgow, who was of the Maxwell-Pollok family (one of whom was minister at Monkton in 1640), originally of "Auld House," was presented by James Duke of Montrose, to the parish in 1722, and ordained 3rd May of same year. He died on

the 16th January, 1749. He had a son, Thomas, who was afterwards minister of Stewarton. There is a curious case in Hector's *Judicial Records*, page 111, concerning the ordination dinner of Mr. Patrick Maxwell. It appears that Mr. William Maxwell of Freeland and his tenant, Mr. John Smith, on behalf of the patron and heritors of Inchinnan, had employed Mr. William Whitehill, Boddams; and Mr. James Whitehill at the Ferry, to purvey the ordination dinner, and ferry the ministers of the Presbytery over the Cart. At the dinner all seems to have gone well enough, but when the paying of the bill came on, it seems to have stuck in the throat of the heritors. They declared that "the meat was very indifferent, nothing nyce or baked; only rost and boyled beef and mutton; no liquors except 'two penny ale,' and 1 bottle of brandy, for 24 persons; that the charge of 2 shillings and 10 pence a head was excessive; that the average charge in the Presbytery, for good entertainment and good liquors, was 2 shillings and 6 pence a head for a like number; and that the Whitehills, having the profit of the dinner, should have ferried the ministers free of expense." In their generosity, the heritors offered £1 8s. 6d; while the Whitehills stuck to their guns for £3 6s. 8d., which included "2s. 6d. for ferrying." It seems all very childish and amusing, if it were not for the heritorial close-fistedness. I suspect it is the story of not first counting the cost (the lawin); and of Sandy complaining of his hotel bill after enjoying himself. In the end, the Sheriff

awarded the Whitehills, the Presbytery average of 2s. to 2s. 6d. a head. And so it ended, £3 6s. 8d. asked; £1 8s. 6d. offered; and £2 10s. got. The dinner, after all, was not half so bad as the cost, and it has been felicitously suggested that, as claret and sack were then cheap, the Whitehills might have followed Falstaff, and made the ministers merry with sack.

Mr. Archibald Smith was presented by James Campbell, Esq., of Blythswood, on the 13th February, 1749, and ordained to the cure of the parish, 3rd February, 1750. He died on the 28th of August, 1760.

A Record of Short Ministries.

Mr. Archibald Davidson, from the Second Charge in the Abbey of Paisley, was presented to Inchinnan by Mr. Campbell of Blythswood, on 17th December, 1760, and admitted and inducted to the charge, 21st October, 1761. He was subsequently made a D.D. and appointed to the Principalship of the University of Glasgow, being the second minister with academic distinction here. He demitted his charge, 23rd-25th October, 1786; and died on the 7th of July, 1803, after twenty-five years of ministry in Inchinnan.

Thomas Burns, son of Mr. William Burns, seems to have been elected and ordained at Stirling, 1785-1786, as assistant to Mr. Thomas Oswald at Clackmannan. Colonel John Campbell of Blythswood

presented him to Inchinnan, on the 28th of December, 1786. His induction to Inchinnan is variously given as 16th February, 1787, and 23rd March, 1789. His name comes up in connection with Stirling, in 1788, but this may be an error. He was translated to the charge at Renfrew, in July or August of 1790.

Mr. William Hardie, who succeeded him, had the briefest record of ministry on our list. He was presented by commission from Col. J. Campbell, in 1790, ordained February, 1791, and died 18th June, 1792.

Mr. William Richardson, nephew of Mr. William Richardson, Professor of Humanity in the University of Glasgow, was the next minister. He won a silver medal for the best account of the Arians of the Fourth Century, 25th August, 1792. He was presented to this parish by J. Campbell, Esq., of Blythswood, in December, 1792; and ordained and inducted on the 5th April, 1793. He was made a D.D. of Glasgow University, 14th March, 1816; and demitted office, 16th February, 1822. He died, 10th January, 1845. There is a charter granted by him, noted in the Appendix.

Mr. Lawrence Lockhart, son of Dr. John Lockhart, minister of the College Church at Blackfriars, Glasgow, was the next incumbent. The Lockharts are scions of the ancient house of Lockharts of Lee. His father died in December, 1842. His eldest brother, Mr. J. G. Lockhart, born in 1793,

was the famous litterateur and biographer of Scott. Lawrence, who was born in 1796, was distinguished for scholarship, true gentlemanly breeding, and deep, but quiet, piety. There is a sweet savour of him still in Inchinnan among the older people. He was presented by Archibald Campbell of Blythswood to this parish, on the 13th April, and ordained 13th August, 1822. He was made a D.D. of Glasgow University in 1849, and succeeded to the estate of Milton Lockhart, 1857. After much searching of heart, he demitted his charge on the 2nd of December, and it was accepted on the 18th of same month, 1860. It is said that, after leaving, he longed for Inchinnan, being now too old to take up the *role* of county squire. He was twice married; first, to Louisa, only daughter of David Blair, Esq., and second, to Marion, eldest daughter of Mr. William Maxwell of Dargavel. His son, Lieut.-Colonel Laurence W. Lockhart, was a noted contributor to *Maga;* while Sir W. S. A. Lockhart was commander-in-chief in India; and Major-General D. B. Lockhart is the laird of Milton Lockhart. Dr. Lockhart had his brother's literary tastes. Among his best known productions are: *Tracts for the Times; Facts, not Fictions; Address to the People of Inchinnan; Facts, not Falsehoods; Answer to Protest and Claim of Rights; Statistical Account of Inchinnan*, etc.; and Sermon x., *Church of Scotland Pulpit, II.*

Mr. Robert Gillan, descended from a ministerial stock, both on the father's and mother's side, was

the next minister. He styled himself, "An Hebrew of the Hebrews." He was born near Hawick, 12th October, 1800, and, after being licensed by the Presbytery of Selkirk, in 1829, he occupied charges at Stamfordham, South Shields, Holytown, Wishaw, Abbotshall, St. John's (Glasgow), and, finally, he was presented to Inchinnan by Archibald Campbell of Blythswood, on the 31st of October, 1860, and inducted to the parish on the 10th of January, 1861. In this "old man's paradise," he was able to do yeoman work for the Church, by lecturing, preaching, and taking a large share in public business. He was always at his best in extempore address; and crowds flocked to listen to the sallies of his brilliant wit and humour. In 1871, he was elected Moderator of the General Assembly, having previously received the degree of D.D. He was twice married, and by his first wife had three sons and two daughters. His eldest son, George Green Gillan, D.D., is the well-known and highly respected minister of Carmunnock.

The present incumbent was elected to the charge on January 19th, 1880, and ordained and inducted on the 5th of March following. He is the twentieth Protestant minister.

I will now give some account of the charters concerning the "Lady Acre." The first known is dated 9th July, 1627, and is a copy of a Disposition or Conveyance granted by Thomas Stewart in Frerisland of Inchinnan, feuar of the lands and others included in the Conveyance, in favour of Matthew

Stewart, and Margaret Houston or Stewart, spouses, and the heirs of the said Matthew Stewart, of two acres of arable land or thereby, lying near the church of Inchinnan, between the lands commonly called Vicar Lands on the west, and the lands called Freriscroft on the east, the Dominical Lands of Inchinnan on the north, and the water of Gryiff on the south. From the reddendo clause on page 5 of the copy, it appears that the said lands were to be held of the granter for payment of one penny Scots (if asked only), and also for payment to the incumbent of the altar commonly known as "Lady's Altar," of the sum of Twenty shillings Scots; and also three shillings and four pence of the said money, in augmentation of the ancient rental; amounting in all to the sum of Twenty-three shillings and four pence of Scots Money; at two terms in the year, namely, Pentecost and St. Martin, by equal portions. This document is subscribed and witnessed in the usual form by the said

Thomas Stewart in Frerisland.
Robert Rodger de Park in Inshynnane.
Robert Sempill, Notary Public.
John Stewart, son of the said Thomas Stewart, and the aforesaid
John Whyte, Notary in Paisley.

The other document, dated 12th March, 1704, is a copy of a Charter of Novadamus granted by Mr. Robert M'Cauley of the Church of Inchinnan and incumbent of the altarage and altar, commonly

known as our Lady's Altar, founded and formerly situated in the Parish Church of Inchinnan, in favour of John Houstone of Portnall, and John Houstone, his son, and the heirs of the latter. The charter refers to the writ by which the said John Houston, and John Houston, junior, acquired right to the subjects; and in the clause on page 5, commencing "Tenen. et haben.," it is set forth that the said two acres are to be held by the said John Houston, and John Houston, junior, and the heirs or assignees of the latter, of the granter and his successors; as incumbents of the said altarage and altar. The reddendo clause on page 6, specifies the same feu-duty as the copy of the Disposition formerly referred to, namely, twenty-three shillings and four-pence Scots money. It is witnessed and subscribed as in the former case, by the said

Ro. M'Aulay.

John bar, witness, fferie.
Ro. Ross, witness, Notary Public,
Kirkland nook.

It is to be noted that both documents were signed, sealed, and delivered at the church of Inchinnan. It is thus abundantly clear that the Lady Acre was, up till the time of the Reformation, an undoubted appanage of the Church Lands of Inchinnan Parish, although it has been long held, by valid titles, of various proprietors.

The last charter, granted in the year 1821, begins thus: "To all and sundry to whose knowledge these

RT. REV. DR. GILLAN.

presents shall come, I, the Revd. William Richardson, Doctor in Divinity, Minister of the Gospel, and of the Kirk and Parish of Inchinnan, and undoubted chaplain of the altarage and altar, commonly called our Lady's Altar, and as such undoubted superior of the lands after mentioned," etc. And thus ends the present history of the Church, and Lady Acre.

It may be well to state here that during Dr. Lockhart's incumbency the old communion cups, which were of solid silver and very antique, were sold, and a flagon and four cups in electro-plate bought with the proceeds. Two robberies at the manse, seemed to have moved the worthy doctor to take this very regrettable step. Some affirm that the communion cups were stolen, and not sold. The new plate bears the words, "Inchinnan Church, 1836," on the bottom, and the monogram, "I. H. S.," on the side. Formerly, the only communion patens were two very large old-fashioned pewter plates; but, in 1896, M. C. Thomson, Esq., of Park, replaced these with silver plates. The communion tokens are dated 1839, and are of no particular interest. There is also a silver basin, used for holy baptism, bearing this inscription, "A Present from Mrs. Alexander of Southbar to the Church of Inchinnan, 1831."

XI.

THE KIRK SESSION, 1722-1816.

THE KIRK SESSION is not only an integral, but a most important part of the polity of the Presbyterian Church. It was intended to be a check and bar to the rise of priestly assumption, and sacerdotalism, in the Reformed Scotch Church; the elders being neither more or less than assistants, or assessors with the minister in the religious oversight of the parish. The eldership in the Scotch Church is really based on Old Testament models and ideals, and, strictly speaking, has no basis in the Apostolic and early Christian Orders. At least this much is certain, that the passages of New Testament Scripture, quoted in the *Form of Church Government* as a Biblical support for the office of the ruling elder, most surely refer to a ministerial order of some kind; the word "bishop" or "overseer" being applied to one and the same person, otherwise denominated a "presbyter" or "elder." In fact, the habit of proving doctrines, or forms of Church government, from isolated texts of Scripture, is a vitiated one, through and through. By it you may prove anything to be Biblical. There are but three offices which stand out clearly in the New Testament and in early Church history, namely, "the bishop or overseer," "the presbyter, priester,

priest or minister," and "the deacon." Indeed, so much did the early reformers of the Scottish Church feel this, that for a time they had "superintendents," as representatives of the bishops; and the "elderschippes," were presbyters or ministers; and "deacons who did not rule with any well-ordered elderschipp." In fact, the distinction made in the early documents of the Presbyterian Church, between a "teaching" and a "ruling" elder, is based upon an exegetical mistake. All this, of course, does not imply that the office itself is not a useful one, and well suited to the decidedly democratical tendencies of Presbyterianism. The position which elders have held, and the useful work they have done, shew that they are able to do far more than technically "object," at the Kirk Session meetings, which is said to be an elder's ideal. In fact, this union of the clergy and laity in the Presbyterian Church, is praised by many Anglicans, and efforts have been made towards its adoption. There can be no doubt that in former times the Kirk Session ruled with a rod of iron, and subjected those under its sway to many petty, vexatious, harsh, and superstitious, and even cruel, doings; but this was not confined to Kirk Sessions. It has been too truly characteristic of Churches, and sects of all kinds. Buckle, in his history of civilization, gives numerous instances of the tyranny of Presbyteries, and Kirk Sessions; some humorous, others scandalous. There would doubtless be a Kirk Session at Inchinnan from a very early period; as there is distinct mention of a "reader" at

Inchinnan in November, 1567, and the first ordained Protestant minister, Gabriel Maxwell, is dated here as from 1580 to 1588. Unfortunately, the Kirk Session Records only exist from 1722, and that in a very fragmentary and mixed up state. They are of the usual description, consisting of long lists of the Kirk Session collections and disbursements, interlarded with cases of discipline, and brief minutes of the appointment of Presbytery elders, etc. The old registers of births, baptisms, etc., have been transferred to the Register House, Edinburgh.

It is not my intention in this small volume to deal at any length with the substance of these records, that may form the subject of future researches. What I wish to do is to convey to the reader a clear notion of the remarkable entries in the earlier of these books, ranging over nearly a century, say from 1722 to 1815-1816. The later entries are of less interest. I shall first of all give the names of the elders, so far as I can make them out, from then till now:—

John Dougal, Laird of Dargavel.
John Robison.
Robert Campble.
Constine Dougal.
Mr. Carswell, Schmr. and Sess. Clk.
Robert Blackwood.
John Ewing.
John Smith.
Matthew White.
Alexr. Stewart (Session Clerk).

John Robison.
Alexr. Park.
John Allan.
Robert Montgomery, Greenbrae.
John Bredden, Weaver, Gateside.
James White, Barns.
David Smith, Newmains.
Wm. Blackwood, Bottom.
David Allan.
Duncan M'Kieh.
David Smith, Junior.
James Fulton, Craigend.
James Snodgrass, Portnauld.
John Fulton of Park.
John Duncan, Northbar.
William Gibson, Allands.
William Paton, Blacksmith.
William Smith, Joiner.
H. Mungle, Schoolmaster.
John Gibson.
James Galloway, Teacher.
Mr. Houston, Freeland.
Mr. John Howie, Schm.?
Robert A. Moffat, Turnyland.
J. C. Crawford, Schoolmaster.
William Smith, Greenhead.
Jas. M'Kerracher, Wardhouse.
Peter Algie, Old Mains.
Matthew Gilmour, Town.
William Smith, Broomlands.
Wm. Smith, Greenhead.

The formal minutes of Kirk Session are very few in number, and deal almost exclusively with cases of discipline, distribution of poor's money, and appointment of an elder for the Presbytery of Paisley. I do not think that the description of old cases of discipline in any way contributes to the public edification now. I find that a case initiated on October 29th, 1741, went on merrily till May 2nd, 1746, between Session and Presbytery, the delinquents in the end being "absolved from scandal" after being rebuked three and six times respectively. In January 24th, 1748, another couple were similarly absolved, having stood respectively two, and three days, at the place of repentance. There are minor cases, as October 29th, 1741: Mr. —— for swearing "By his faith" and "Sabbath breaking, being three hours out of his own house on the Lord's Day." February 6th, 1742: Swearing—Mr. ——, "May God take me if I ding not the pole in the horse" (having been ordered unwillingly to yoke the minister's horse). December 5th, 1745: Swearing —Mr. ——, "That while his blood was warm he would never take with her child" (referring to a local *cause celebre* of paternity). It is to be confessed that the reading of these pages is neither a pleasant nor wholesome task, and to judge from the records, the stern discipline seems to have been very partially effective. There are numerous entries of fines for "adultery" and "fornication," "antenuptial" (fornication), and "a scandal"; in fact, they were a fruitful source of income. It is more satisfactory to

notice the penalties mulcted for "Private Baptisms" and "Irregular Marriages," and to record the generosity of those who were able; to the Session funds at the times of joyous marriage, and tender infant baptism. There cannot be a shadow of doubt, that the strictly private and compassionate methods of our day are far more Christian in tone, and productive of better results.

The sources of income for the Church work and the distribution of alms to the needy and afflicted, were principally derived from the Church collections on the Sunday; from those at the half-dozen services in connection with the Lord's Supper, extending from Wednesday or Thursday of the one week to the Monday or Tuesday of the next; by voluntary gifts from the wealthiest members; and by voluntary assessments from the heritors, as well as the more or less dubious sources already referred to. In the earlier documents it is given in pounds Scots; in the later, English. From 1722 for a century onward, one is struck with the number of "Fast Days." There are continuous records, such as "National Fast," "King's Fast," "Day of Public Humiliation," "Fast Preparatory to the Sacrament," etc. There is also a very large number of Sundays marked "vacant," sometimes five consecutively. When the minister had to preach elsewhere, the day was "vacant"; at a ministerial vacancy, preaching was only occasional for many months; and at the Glasgow Sacrament, Inchinnan church was always vacant, to enable the minister to assist his brethren

there. What would our good folks think now-a-days of this easy method of getting "supply": "Shut the church and send them home."

I will now give a few specimens of the disbursements of the minister and Kirk Session from 1737 to 1816 *circa*. They will mostly speak for themselves, except where a brief note of elucidation is necessary. We do not cumber it with dates, but keep strict sequence:—

"John M'Kindly for the box for the bell house, - - - -	01 09 00"
"Archd. Barkmyre for singing at tent,	00 06 00"
"Walter Paterson for setting up the tent at the Sabbath of Communion, - - - -	00 12 00"

This kind of account for setting up and taking down the tent at Communion seasons, occurs regularly from the beginning of the records till the year 1816. Dr. Lockhart, writing in 1836, says it had been discontinued for twenty years. The older inhabitants were greatly attached to the tent; and the attachment had been fostered by a venerable incumbent, who was wont to declare in his own peculiar phraseology, that the tent afforded the best specimen of "visible religion" anywhere to be found.

"John Barkmyre for possessing the School for 3 years preceeding Whitsunday, 1743,- - -	13 09 00"

I suspect this refers to the emoluments of the poor schoolmaster.

"Given to John Smith, the reversion of John Blackwood's horse, which horse belongs to the Session."

I have often heard of the minister's man, and the minister's horse, but this is my first acquaintance with a horse belonging to the Session.

"Given to Matthew White, a fine appointed by the Justice of Peace, for an irregular marriage,	03 00 00"
"Irregular marriage of Robert Dirrie at Pointhouse, - - -	03 00 00"
"Walter Paterson for two dead chests to Alexr. Holm's children, -	02 12 00"

These "dead chests" are, in modern parlance, coffins; and the ceremony of coffining, a relic of the ancient "wake," still lingering in our midst, was called "kisting." ("Kist," Scots for chest.)

"Walter Paterson, Tent and Kirk, and for a dead coffin to Robert Ritchie, - - - - -	03 00 00"

Query: What is a *dead* coffin?

"Walter Paterson, for formes and a table for the use of the school, -	05 08 00"
"June 14th, 1747, Abbey Church to pay 4s. 6d. quarterly for Margaret Houston; John Smith Newmains, to receive the same for the box."	

This was a case of "settlement" of an indigent person against the Abbey Parish of Paisley; begun 6th July, 1746, and after the united wisdom of Kirk Sessions, Justices of the Peace, and outside witnesses had been exercised, resulted as above.

"Order for a new tent, June 5th, 1747."
"School Rent, - - - - 09 02 00"
"Session Clerk, - - - - 06 00 00"
"Bell at the Sacrament, - - - 00 02 00"
"An object not named, - - 03 00 00"

I am not sure whether the "object," referred to above, was some unfortunate human being, which delicacy forbade to name; or some other kind of object, in which the use of *aqua vitæ* was involved, and which was thought too worldly to name.

"Widow and poor schoolmaster, - 2s."
"A mattock for graves, - - - 3s."
"Ringing the bell a year, - - - 5s. 9d."
"A person not named, - - - 3s."
"Church officer's shoes at the Sacrament, 7s. 2d."
"Medicines for a sick person, - - 7s. 6d."
"Making 3 graves, - - - - 1s. 2d."

This cannot be right!

"A needful person, 12s. Do., - - 8s."
"A key to the box that holds the Communion cups, - - - 4s."
"Glass window in Church, - - 11s."
"A man lamed at the bridge, - - 2s. 6d."

"Toll at bridge for Ministers, - - 10d."
"Expenses at Public House, for Ministers, - - - - £1 2s. 6d."

For the credit of the cloth it is right to state that the above two items were incurred by ministers of the Presbytery, supplying the pulpit during a vacancy. Blythswood, it appears, afterwards paid this account.

"To Blank, - - - - - - 5s."
"Tent, and fixing a box at the end of the kirk, - - - - - - 2s. 6d."
"Received for a corpse in the kirk, ij."

This person died on the way between Glasgow and Greenock, and his body lay a night in the church.

"A woman in travail, - - -00 52 00."

This poor woman was overtaken in labour on her way through the parish, and this was inlying money.

"A distrest traveller by fire, - - 2s."

Probably this party had been "burned out" somewhere.

"Two sick distrest soldiers to cheer them on their way, - - - 2s."

Well done, Tommy Atkins! you were even then a darling.

"Marjory Blain to her own country, to trouble us no more, - - - 3s."

A cheap way of getting rid of vagrants at home, and alien immigrants from abroad.

"Walter Paterson, cofin, spirits, and Mortcloth, - - - - 18s."

Were the "spirits" shades of the dead or "a wee drap o' spirits"?

"A pair of shoes, 3s. A pair of blankets, 6s."
"A session box, - - - - 5s."
"By bad money in the box, - - 2s. 3½d."
"Two doctors (Dr. Parlane and Dr. Stevenson), for 'attending John Brisbane's wife in childbed, Dr. Parlane, 00 6 0, Dr. Stevenson, - 00 5 0."

It is difficult to see how the doctors were differently paid.

"Janet Mun for waiting on Christian Bryce, - - - - - 5s."
"To removing a poor cripple, - - 2s."
"To removing man to the Infirmary, - 2s. 6d."
"Two stools for collection, - - 3s. 6d."
"Table cloth washt, - - - - 2s."
"For fire to a family, - - - 6s."
"A poor cripple's funeral, - - - 11s."
"Bad money thrown into the box, - 3s. 5d."

Shame! shame! A splendid plea for the bag or ladle.

"John Algie [also spelt Aldgie and Adgie] a chimney for the School, 15s."
"By Flora Graham to carry her and her child to her own county, - 5s."
"A pair of shoes for the ory man, - 2s. 6d."
"A rope to the bell, - - - - 1s."

This beats Renfrew hollow, where the worthy councillors spent three times as much on *aqua vitæ*, as on splicing the rope.

"A poor's book, 1s. 6d. The Highlandman's coffin, - - - 10s."
"An object in need, - - - - 2s."
"By profit and loss in bad halfpence, £3 1s. 0d."

Really, decent Inchinnan folks, this is too bad!

"By a coffin and grave digging to a dead man, - - - - - 8s. 6d."

Did they inter living men occasionally?

"Loss by bad copper, - - - 16s."

I am speechless!

"James MacKean for Mortcloths, £3 14s. 0d. and £4 1s. 6d."

Mr. M'Kean declined to let out the mortcloths.

"A spade for the grave digger, - - 4s. 6d."
"Removing a Irish vagrant, - £3 4s. 6d."

Expensive! but, perhaps, cheapest in the end.

Poor Law.

Prior to the year 1592, the administration of the laws for the relief of the poor in landward parishes was vested in Justices, appointed by the King's Commission, but in that year the powers exercised by the Justices were extended to persons nominated by the minister, elders, and deacons of each parish. In 1600, an Act was passed which gave to the Kirk

Sessions of each parish, the entire management of the poor. Again, in 1663, to the Kirk Sessions were added the heritors of the parish, and they jointly administered the laws up till the year 1845, when an Act for the "Amendment and better administration of the laws relating to the relief of the poor in Scotland" was passed, which enacted that in every parish not being a burghal parish, and not being part of any combination, there should be a Parochial Board for the management of the poor of such parish. In the parish of Inchinnan the heritors and Kirk Session constituted the new "Parochial Board," because they did not impose an assessment on the parishioners for the support of the poor of the parish, but imposed a voluntary assessment upon themselves.

In 1872, when the Education (Scotland) Act was passed, a change in the constitution of the Board took place. At a meeting of Parochial Board held in the School House, on the 6th day of April, 1873, the following members being present:—Messrs. W. J. Easton, for Colonel Campbell and Countess of Home; Jas. Wilson, for Lord Blantyre; R. L. Henderson, for Capt. Alexander, Southbar; Rev. Dr. Gillan and Messrs. Robt. Moffat and James Houston for the Kirk Session, with J. C. Crawford, Inspector of Poor, in attendance: it was unanimously resolved that the funds to be provided for the relief maintenance of the poor of this parish, shall be raised by an assessment to be imposed one-half upon owners, and the other half upon

the tenants, and occupants of lands and heritages, within the parish, under and in terms of the Poor Law Act, 7 and 8 Vict., c. 83, and relative statutes; and that this assessment shall be imposed at the half-yearly statutory meeting of the Board to be held in October next. The same meeting instructed the Inspector to make up from the Valuation Roll, a list of the persons in the parish who will be liable in said assessment; with the annual value of their lands and heritages; and the deductions allowed under the statutes; to be laid before the October meeting.

In October, 1873, the parish of Inchinnan was, for the first time, assessed for maintenance of the poor, and it was on that account that the constitution of the Parochial Board was slightly altered. In addition to the heritors and Kirk Session, there were two representatives elected by the ratepayers of the parish, who sat upon the new Parochial Board.

Mr. Mat. Gilmour, farmer, Town of Inchinnan, and Mr. Robt. Cowan, overseer, Park Mains, were the first representatives elected by the ratepayers. In 1873 the abstract of the first Assessment Roll shews the valuation of the parish to be £7215 17s.; the valuation of railways, £326; making a total of £7541 17s.

In 1883	the valuation of parish, including railways,		-	£7181	3	3
In 1893	do.,	do.,	-	6293	18	2
In 1903	do.,	do.,	-	6289	10	2

The value of the parish for the last thirty years has been gradually decreasing; but this can be accounted for principally by the stoppage of the workings of the coal and ironpits, and by the depreciation of the value of railways.

It may be stated here, that the Poor Law Act of 1845 established Parochial Boards for the relief of the poor alone, but these, through time, gradually became administrative bodies, for carrying out the statutes relating to registration of births, deaths, marriages, vaccination, public health, and burial grounds, etc.

In 1895, Parochial Boards, which were mainly representative of the rights of property, had to give way to popularly elected bodies called "Parish Councils." On the 2nd of April, 1895, the following gentlemen were declared Parish Councillors of the first Parish Council, viz. :—

Mr. Malcolm C. Thomson, Park, Inchinnan.
Mr. Alexander Arthur Lang, Garneyland, Inchinnan.
Mr. Peter Algie, Old Mains, Inchinnan.
Mr. James Smith, Newmains, Inchinnan.
Mr. Robert Smith, Barsail, Inchinnan.

The members of the Parish Council now in office are :—

Messrs. Alexander Arthur Lang, Garneyland.
James Smith, Newmains.
James Moffat, Freeland.

Messrs. Peter Algie, Old Mains.
John M'Murdo, Lady Acre.

The care of the poor, the fatherless, and the widow, was provided for by the requirements of the Mosaic code of legislation; and in New Testament times the apostles and elders made collections for the poor saints. Previous to the Reformation, the abbeys and monasteries were asylums for the indigent, and the Reformers themselves desired to allocate part of the Church lands, for the relief and maintenance of the poor. Baulked in this, by the greed of the nobles, they collected alms for the poor at every diet of public worship.

NUMBER OF POOR ON THE ROLL, ETC., 1791-1794.

No. on Roll.	Church Door Collections.	Interest on Funds.
4	£13 10 0	£2 10
	1810-1811.	
2	£18 0 0	...
	1836-1837.	
4	(Two unprovided for children in addition), £30.	Voluntary Assessment of Heritors.

Year.	No. of Poor Persons.	Expenditure.	Authority.
1870	9	£167 0 2	Parochial Board Voluntary Assessment.
1880	14	323 19 7	Do.
1890	8	208 11 7	Do.
1903	8	251 17 7	Parish Council.

In 1792, each pauper got 5s. per month, with rent and coals. As the church collections paid for the poor, if people were absent from church, they sent in their collection next week, an example well worth copying in these times. The condition of the poor is vastly improved in our days.

XII.

SCHOOLS AND SCHOOLMASTERS.

NEXT to the ministry of the Word, the administration of the Sacraments, and the pastoral work of the holy ministry, comes the godly upbringing of the young in the nurture and admonition of the Lord. For a long time this duty, like the care of the poor, was entrusted to the Church alone, and more or less faithfully attended to by her. "In Roman Catholic times, the means of education in Scotland were very scanty. The Universities of St. Andrews, Glasgow, and Aberdeen, had been established; grammar schools existed in some of the principal towns; and the convents were less or more nurseries of learning; but no provision had as yet been made for educating the bulk of the people. James IV. compelled all barons and free holders to send their elder sons to school, to be instructed in law, Latin, and the arts; but it is certain that even such humble acquirements as reading and writing, were rare among the masses. There is a shade of suspicion that some of the clergy could not correctly read and much less write, though, as a body, they were undoubtedly the best educated class of the community. The Reformers shewed their anxiety to extend education, by making that, one of the

great objects to which they proposed the property of the Church should be consecrated." In the *Book of Discipline*, chap. vii., it says:—"Of necessitie, therefore we judge that every several Kirk have one schoolmaster appointed, such an one at least, as is able to teach Grammar and the Latin tongue, if the town be of any reputation. If it be upland, where the people convene to the doctrine but once in the week, then must either the reader, or the minister there appointed, take care of the children and youth of the parish, to instruct them in the first rudiments, especially in the Catechisme, as we have it now translated in the Book of the Common Order, called the Order of Geneva. And further, we think it expedient that in every notable town, and especially in the town of the superintendent, there be erected a colledge in which the arts, at least logick and rhetorick, together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed. As also provision be made for those that be poore, and not able by themselves, nor by their friends, to be sustained at letters; and in special these that come from Landward." Further on, it specifies twenty-four *bursars* for every college at public cost. This is without doubt the Magna Charta of Scottish Education, and to it in its extended forms, Scotland owes all that is strongest and best in her national character. No scheme proposed since, is so wide in its grasp of the whole subject, and so eminently fitted for its end. It may be seriously questioned if the educational systems of

to-day are producing a race of men with such a rare combination of masculinity in intellect, and of moral fibre and spiritual tone, as was obtained under the old regime.

One grieves to have to write that these most enlightened plans regarding education were hindered mainly by the avarice of the nobility, who seized on the patrimony of the Church, intended by the Reformers for (1) worship, (2) teaching, (3) the poor. The greed of the nobles prevented the scheme from being carried into effect, and with them rests the sin and shame of keeping Scotland for many years longer in gross ignorance. In order to prevent the decay of musical culture, the Reformers appointed various "sang schoolis" over the country, with "ane chalmer" and stipend for the master. There is still one of the old "sang schoolis" in existence.

"When we reach the beginning of the seventeenth century we find that the Presbyterian clergy had done much for the establishment of schools, considering that they were without the means of endowing them. Thus, in the diocese of St. Andrews, 1611 to 1613, more than half of the parishes had schools. At the visitation of parishes by the Presbyteries and provincial Synods, the state of education was inquired into, the qualifications of the teachers were tried, and where there was no school, steps were sometimes taken for establishing one. The Presbytery did not hesitate to tax every plough of land for the support of the schoolmaster.

The Kirk Session of Anstruther Wester ordered every child in the town to attend school; if the rich refused, they were to be called before the Session; if the poor refused, they were to be denied charity. Further, the children of the poor there, were to be educated at the expense of the town; and that three hours were to be allowed them to go about and beg for their food." We have thus, nearly three hundred years ago, compulsory education, free schools, and free meals in a Scotch town, and yet we are pluming ourselves to-day on these, as being our high-water marks of educational progress.

At length, in 1616, the Privy Council declared "that in every parish in this Kingdom, where convenient means may be had for entertaining a school, a school shall be established, and a fit person appointed to teach the same, upon the expense of the parishioners, according to the quality and quantity of the parish." The Act of the Council does not seem to have been generally followed up, as it was succeeded by a proclamation ten years after ordering its strict enforcement. But after all this, the great majority of the parishes are reported as having no school. In many cases "the most intelligent parishioners" chosen to assist the minister in making up his report were unable to sign their names; and of one parish it is said, "There is ane greit necissatie for ane skule, for not ane of the paroche can reid or wryt except the minister." Further action was taken in 1633 and 1646; but it was not till 1696, that the aims of the Reformers

were realised, for in that year the heritors of every parish were obliged to found a school, and provide a house and salary for the schoolmaster. The Assembly followed it up by an act enjoining Presbyteries to see that the law was obeyed.

"The effect was soon seen in the wide diffusion of knowledge. The poorest peasant had it in his power to give a liberal education to his son, and men who had been trained in the parish school, began to emerge from humble life, whose proud destiny it was to enlarge the boundaries of science, to charm the world with the sweetness of their song, or to carry Scotch enterprise to every quarter of the globe." To the minister, the professor, and the dominie, Scotland owes more than it can fully know.

With alterations and additions, this grand educational system continued to be the law in Scotland till the year 1870, when its scope was enlarged, and its methods almost superseded by the present system of School Boards and rates; compulsory education; abolition of fees; and, in some instances now, free books, and free meals. Last year, in the face of very heated controversy, and very wide divergence of opinion, a new Education Bill was passed for England, and one is now promised for Scotland.

After the Reformation, we find that the office of lay reader was continued in the Church of Scotland for some time. There are but few old parishes in which there is not mention in early times of a "reader" or "exhorter," whose duty it was to read the prayers and the lessons from the Holy Scriptures,

and, if an "exhorter," to give a few words of exhortation. The minister and reader had charge of the education of the young. By and by the reader got metamorphosed into the "letter-gae" (the man who ga'ed out the letters) or precentor, who read out the Psalms line by line, and sang them as he read them.

> "The letter-gae o' holy rhyme,
> He stood at the baird heid;
> An' a' he did 'twas thocht a crime
> Tae contradict indeed."

All which shows the dignity and power of the "letter-gae." Now we have clear proof that in many parts, and especially in sparsely populated ones, the reader took the place of the modern schoolmaster for a considerable time, and to him was often committed the care of the "sang skule." We have every reason to believe that Inchinnan was one of those parishes; its population in early times was small and widely scattered; there was no village proper, only a group of a few houses; and although near to the great towns of Glasgow and Paisley, it remained as truly rural as if it had been in some Highland glen on the remoter confines of modern civilisation. This is still to some extent characteristic of the place and the people. They are in the very midst of the most important and busy centres of Scotland, Glasgow, Paisley, and Greenock, and yet when you enter this quiet rural retreat there is a strong feeling of "out of the world" and "truly rural" about the parish and the folk. When the present incumbent first

MANSE OF INCHINNAN.

SCHOOL AND SCHOOLHOUSE, INCHINNAN.

came here, he remembers that when transacting business in Glasgow, and even in Paisley, he gave the name of Inchinnan, he was asked wonderingly where it was. "Inchinnan Bridge" and the "Red Smithy" seemed its best known points. From various causes, our very beautiful and interesting parish, known locally as the "Old Man's Paradise," and "The Garden of Eden," is becoming widely known and much thought of.

I cannot find any trace of a schoolmaster in Inchinnan till the beginning of the eighteenth century. somewhere between 1722-1737; though doubtless after the stringent Act of 1696, already referred to, steps were taken to provide one.

The population of Inchinnan is shewn as below—

1755.	1791-97.	1801.	1811.	1821.	1831.	1901.
397	306	462	641	582	620	573

from which it will be seen, that like most rural districts, it is stationary or slightly retrogressive. The former school and schoolhouse, very small and primitive, are still to be seen close to Greenhead, and on the opposite side of the road from the present buildings. Between 1827 and 1830, a new and very good school, schoolhouse, and garden, were provided by the heritors, and since then a class-room for the lady teacher has been added, and additional accommodation provided in the schoolhouse. After the erection of the new buildings, the old premises were for a time employed as an industrial school for teaching sewing, knitting, and domestic economy,

under a Miss Norris, who had a house, garden, and very slender fees for her subsistence. They are now converted into dwelling-houses, belonging to Lord Blythswood. In 1812, the number of scholars in the school was forty, the schoolmaster's salary was £16 13s. 4d, or including fees, £40 ("passing rich on £40 a year"). In 1836, the number of scholars varied between sixty in winter and thirty in summer (owing to the children being engaged in farm work), and the schoolmaster's salary was in all £65. The subjects then taught were the ordinary ones, with Latin, mathematics, agricultural science, etc. The fees were from 3s. to 6s. per quarter, and the Kirk Session paid the fees of the very poor. Dr. Lockhart says there was no child over ten years of age who could not read, and none over twelve years without a good, plain handwriting. He complains bitterly of the children being taken off school to do farm work, or keep house, while their parents were employed at outdoor labour; a complaint for which there is still cause in this twentieth century. The present attendance at the school is—

Number on the roll, from 80 to 90.
Average attendance, from 70 to 80.

The school receives annually an excellent report from H.M. Inspector of Schools, as to numbers in attendance, and efficiency. The salary of the present schoolmaster is £200 per annum, and the lady teacher £60. The following is the list of the schoolmasters of Inchinnan, who were also Session

Clerks:—Mr. Carswell, 17— to 1737; Alexander Stewart, 1737 to 1798; Mr. Fergus, 1799 to 1804; Mr. H. Mungle, 1804 to 1827; Mr. Jas. Galloway, 1827 to 1866; Mr. John Howie, 1866 to 1872; Mr. J. C. Crawford, 1872; Miss Norris (school of industry), 1830; present lady teacher, Miss Ferguson.

"There suld be ane kirke and ane skule in every paroche."

XIII.

ANTIQUITIES.

THE chief antiquities of Inchinnan are, of course, in connection with the parish church and churchyard, and these will be dealt with under a separate heading. The church has made the parish; but for it, it would have been as obscure and unknown as many another county parish in Scotland. In connection with it, it is now tolerably well known throughout the county, but even to-day, as probably in the future, the order of the words, "The church and parish of Inchinnan," is strikingly suggestive in itself. Next in order of importance was the ancient palace or place of Inchinnan. It stood near the present farm of Garneyland, but there is not one stone upon another that has not been thrown down, and I have been unable as yet to procure a print of it. "Upon the west side of the river Grief (Gryffe), in a plain field upon the bank of the river Clyde, stand some considerahle remains of the old palace of Inchinnan, one of the seats of the illustrious family of Lenox, which had been builded by Matthew Earl of Lenox and Elizabeth Hamilton, his Countess, daughter of James Earl of Arran, in the year 1506." This palace, or place, is frequently mentioned in ancient charters in connection with the lands of

Park, and of the (myln) mill adjacent to it. There is, however, no evidence of royal charters having ever been dated at the palace of Inchinnan; although James the Fourth undoubtedly visited it once, and may have done so oftener, as well as other scions of the Royal House of Stewart. There is also an entry in the royal records, in which the King repudiates blame for having neglected the palace of Inchinnan, and narrates how much had been recently spent on it. The castle of Crukisfeu, and the manor and palace of Inchinnan, with other policies were within the lordship of Darnley (Matthew Earl of Lennox), by special charter of King James IV. in 1511; and frequent mention is made of the regalities of Paisley, and of Crukisfeu, and Inchinnan, in the local government of the county of Renfrew. All the same, the lands of Park, and the palace of Inchinnan and the Gardnerlands (Garneyland), and the mylne, were alienated by John Earl of Lennox, to his kinsman, William Stirling of Glorat, as early as 1522, and this in itself would tend to throw the palace somewhat into the shade, and perhaps lead to its comparative neglect, Crukisfeu remaining the headquarters of the Darnley Stewarts. Semple in his account of the county in 1782 says that he "observed one of the stones built in the gable end of a corn mill at that place with these letters D.D. ISL, KCL. 1631. The farm at that place is called Garnaland, where the castle stood." It is evident that at that date (1782), the palace was utterly demolished, and its site, and that

of the mill, can only be pointed out by expert witnesses now. In regard to the stone, which is figured thus:—

D.	D.
ISL.	KCL.
16	31

I will mention briefly all known about it. It was, when the mill was taken down, transferred to the tower of Inchinnan church; and is at present among the collection of antiquarian stones in the churchyard; and I think there can be little doubt of the nature of the inscription; and that it refers to a restoration or rebuilding of the palace in 1631. I shall run the risk mentioned in the *Antiquary* in relation to the mysterious symbols, A. D. L. L., and give my translation of ISL, KCL. (D.D.) The letters D.D. are evidently the initials of Deo Dato (given to God), and the initials below, are those of the husband and wife of the then possessors of it, and the date that of the restoration of the palace. It has been suggested to me that D.D. is for Dames So and So, and the L the initial of the Lennoxes, the proprietors. The position of the two D's makes this plausible at least.

When it became completely ruined, the valuable stones and timber in connection with it, were used to repair the churches at Inchinnan and Erskine, and also the neighbouring farm and mill—which latter was called the Bar Mill. Some of these stones

may also be seen as the remains of a fence on the Newshot isle. *Sic transit gloria mundi!* There is also a unique inventory referred to elsewhere in connection with the church.

"Inventory of the furniture and furnishings within the Palace of Inchynnane, comprising—

"I. In the chapel, ij Mess Buckis; an image of the babe Jesus; an image of our Lady; and a great image, with an image of St. Anne; a little image of 'ewir bane' (ivory), that stood upon a chandler. In the chapel chamber, a stand bed, a press, a counter, a buffet stool, a little chair. In the hall, two boards, furnished with forms; a great counter; a hart's horn; a board with two chests, that stood before the fire, etc.

"II. In the other chalmers (chambers), the furnishings consist chiefly of beds, presses, counters and desks. This inventory is endorsed 'The Inventur of the graithe in Inchinane, withe the auld rotten papistrie thairin.'" [*Circa* 1570].

To the west of the place of Inchinnan, and just on the boundary line between it and the neighbouring parish of Erskine, stood the once famous house of Northbar. It belonged to the Stewarts of Darnley, by whom it was given by charter, dated July, 1497, to Thomas Stewart of Barscube, his chosen blood relation. This document was granted by Matthew Earl of Lennox, "apud Crocstoun," and relates among others to "Terris de North Bar" (the lands of Northbar). This family of Stewarts of

Barscube was among the highest in the county, and also well allied with other noble families. It, however, failed of issue in Thomas Stewart of Barscube, who died in the last Irish wars. He alienated most of his estate about 1670 to Donald M'Gilchrist, a wealthy merchant of the City of Glasgow, who built the house of Northbar in 1676, in the form of a court surrounded with pleasure gardens and orchards. "It is most beautifully situated on the south bank of the Clyde, in the north-west corner of the parish. The soil is very fertile, and it is well sheltered, and must in its day have been a very paradise for fruit, vegetables, flowers, shrubs, and trees." It was, however, again alienated in 1741 to Hugh, the eleventh Lord Sempill, and with it the ancient mansion, afterwards known as Sempill House. In 1798 it was sold to Mr. Buchanan, and in 1804 to Lord Blantyre, who made a bridge over the public road, close to Erskine Ferry, in order to connect this possession with the grounds of Erskine House. But alas! here again decay's effacing fingers have swept away every trace of the mansion-house itself, which is now literally a ploughed field. There are still, however, the marks of what once hath been. A beautifully regular and almost perfect avenue of lime trees, shews where horse, carriage, and foot, once trod with pride and pleasure up to the great front door. The farm of Northbar occupies the once commodious stables and other out-houses, adapted for the dwelling of the tenant farmer. The old garden, still surrounded by a decaying wall, has yet

vestiges of its former glories, and produces some of the finest fruits and flowers seen in the neighbourhood. A few skeps of bees add their cheerful hum, and treasure their golden stores from the abundant fruit blossom, old dutch clover, and lime trees, in the vicinity, as they did in the olden days of the Lennoxes and M'Gilchrists. It is a hundred pities, that so many of our grand old houses have needlessly gone to decay through absentee landlords, or the joining of house to house, and land to land. We are fallen on evil times for landlords, farmers, and peasants, and it is difficult to say what the end will be. This is a good opportunity of explaining the presence of two Northbars in Inchinnan parish.

"Mr. M'Gilchrist, when he sold the greater part of his property as above related, retained a very pleasant wing of it near to the water of Cart, where, on a rising ground opposite to Tucheen, he erected a very cheerful mansion on a lesser scale, which is remarkable for commanding a very extensive prospect, and was called by him Northbar, in memory of his former mansion, then known as Sempill House." This Northbar is, however, from its elevated site, more generally known as the House of Hill, and forms now a part of Blythswood estate. It was here that in the old days stood the Preceptory of Greenend, and the Knights Templars and Knights of St. John lived; and there can be little doubt that some of the sacred stones of the old fabric were incorporated in the new building. This Donald M'Gilchrist was said to be a lineal descendant of

Donaldus M'Gilchrist, "Lord of Tarbart," who lived in Bruce's time, and "who was a benefactor to the Monastery of Pasly by giving the monks and their successors, the privilege of cutting wood for supporting the fabric of the Monastery, in any part of his wood, that lay most convenient for them; and this he did for the health of the souls of his ancestors, and for the welfare of his own soul."

There are legends of a very conflicting nature regarding Tucheen, now a beautifully wooded height, opposite the House of Hill. The general tenor of these is, that at some time a great battle was fought there, and that the huge mound on the top was the grave and monument of the victorious warriors. It is said that, when the share of the plough, in former generations, grazed the edges of this mound, bits of bones and fragments of armour were found. It is indeed, from its position, a likely enough place for defenders to make a good stand, and may have been at one time a camp of defence, covering the approaches to the Erskine and Dumbarton ferries. Quite recently, it has been taken by the Lord of the Manor as a site for two reservoirs and a small filter to supply his Lordship's tenants with gravitation water, and, so far as I can learn, no antiquities or remains of any kind were discovered, while making the necessary cuttings. One story about Tucheen is that a battle took place there, in the rebellion of the '45, between Prince Charlie's followers and the Royalists, and the Prince spent a night in hiding at the House of Hill; but for this

there is no evidence beyond local legend. A far more likely conjecture is, that if it is a battle-ground at all, it was here that a portion of the forces of Malcolm the Fourth, met the arch rebel Somerled, who had landed at Renfrew. The main portion of the King's army was posted on the Knock hill, and these two commanding positions, Knock and Tucheen, would protect the whole district around. It is related that Somerled was defeated, and beheaded at Knock.

There is a damp, marshy hollow below Tucheen, known as "Blood's myre goat"; some say after the blood shed there in the battle; others, on account of the irony (chalybeate) water. The main coach-road from Glasgow to Greenock lay through this parish, and there were stopping-places by the way, where the good cheer and flowing bowl of the ancient regime could be had in perfection. One of these was at Gateside, which is now used as plough-men's houses, by the tenant of Park Mains. The former courtyard and stabling accommodation can still be traced out, but silence now reigns where mirth and music formerly prevailed. This road also led to the important ferries now represented by those of Erskine and Langbank. There was also a two-storey house and inn at Ferrycroft, near the old toll-house, kept by one Sanders Muir, but this has long since totally disappeared. The holding and house of Flwres (Flourish), so often mentioned in old documents, has been replaced by the modern farm and house of Boddam or Bottom; and a black-

smith's house and shop a little below Braehead, on the lands of Town, are among the things that are past. Greenbrae, below the House of Hill, Calside, near to Linnburn, and the Wheelburn, near Commonside, have passed away, and are almost quite forgotten.

XIV.

THE SCULPTURED STONES OF INCHINNAN.

BEFORE proceeding to describe the ancient churchyard and sculptured stones of Inchinnan, there are still one or two interesting facts worth recording. Owing to the quiet and remote situation of the parish, and the fact that the first ordained minister under the new regime was also the last Roman vicar, the work of Reformation and purging of the Church from idolatry, appears to have been but partial and slow; in fact, it was half Roman half Protestant up to the year 1570, when some modern Elijah, or Jehu, carried through the process with much zeal and thoroughness. I have come across the following record of the chapel, in connection with the Place of Inchinnan, which speaks for itself, and shows how staunchly Catholic the old church and parish were and had been:—

"The Inventure of the graithe in Inchinnan with the auld rotten papistrie therein: 1570.

Item: In Chappell 2 mess books.

Item: Ane ymage of the Babe Jesus.

Item: Kaist ymage of Our Lady; and one grit ymage, with ane ymage of Sanct Anne.

Item: Ane little ymage of ewir bane, that stud upone ane chandelier, etc." *

Surely this would have satisfied the arch Reformer Knox himself. There was Mass in the Abbey till 1563, and it was 1572 before the first Protestant minister was appointed there.

Against the wall, in the churchyard, the visitor will perceive a collection of what seems old iron flakes. They are coffin-like in length and breadth, with cross bars of iron to strengthen them, and sometimes pieces at right angles like small legs. They are called mortsafes, and have a history of their own. They go back to the times of the Resurrectionists and the days of Burke and Hare. What a thrill of horror! what a wave of dread and suspicion, this diabolical trade in human bodies caused throughout the whole country. The fear of the "body-snatchers" reached Inchinnan. Night after night, two men in turn from among the inhabitants watched the churchyard, gun or pistol in hand, from behind wall and tombstone, after every burial, till decay set in. Sometimes, it is said, the sound of a leaf or the cry of an animal, at the eerie, dread hour of midnight, put the watchers to flight, who, in their wild haste to escape, cast their weapons behind them; for superstition was then strong. By and by, a company was formed to purchase the aforesaid mortsafes, and hire them out at

* A slightly different account of this document has been already given.

a reasonable charge, to all who desired to preserve the graves of their friends inviolate. One can easily see by looking at them, that if two or three of these mortsafes were carefully fitted into the grave, while it was being filled up after interment, and the earth firmly trampled about them, it would be an arduous and protracted task to get at the body, and greatly increase the chance of failing, on being detected. They were allowed to remain in the grave for six weeks, when they were dug up and cleaned for future use, the decomposition of the body by that time rendering it unfit for anatomical purposes. The owning company of the mortsafes are all dead, and their property is a relic of the past.

Regarding the bell of the old church taken down in 1828, I have obtained no reliable information. There is a tradition current that the then laird of Blythswood, who gave a new bell to the new church, had the old one conveyed to Blythswood, and that it still does duty somewhere about the gardens. I only hope that this legend is true. There is a stone which stood at the door of the church till the recent restoration began, but is now carefully laid in position with the other stones, now to be described. It bears the following inscription, now somewhat defaced:—

D.	D.
ISL.	KCL.
16	31

It was first found in the wall of an old corn mill, long since pulled down, on the farm of Garneyland, quite close to the ruins of the Place, from which it was obviously taken. Two explanations of the history of this stone have been previously given. Dr. Lockhart declined to interpret the inscription, remembering Scott's A. D. L. L. ("Aiken Drum's Lang Ladle").

I am now going to deal with the sculptured stones of Inchinnan, a subject concerning which the ministers and heritors of Inchinnan have shewn a strange apathy, and for which the present incumbent takes his full share of blame. It is almost inconceivable that there should be a collection of valuable sculptured stones, ranging in age from the seventh to the fifteenth century, which hitherto have been treated with almost total neglect, exposed to the elements without protection of any kind, defaced by careless people, and in the old times purloined for tombstones, and marked with rude vandalic initials and dates. We are now on the eve of better and more reverent days. The same generous donor who planned, and is now executing his grand designs, in regard to the church, has also in hand the proper laying out and restoration of the churchyard, and the future preservation of the sculptured stones. When all this has been accomplished, Inchinnan church and churchyard will far exceed its former glories as "A thing of beauty and a joy for ever." "A sacred spot, a most religious fane" for veneration and love. (This is now *un fait accompli.*)

CELTIC AND TEMPLARS' STONES.
(The three Celtic in the middle).

So far as I can find, there are in all thirteen of these stones in the churchyard; some, it is said, were taken away to a museum in Edinburgh, but I have been unable yet to trace any of these. According to the best authorities consulted, these stones belong roughly to four periods: the oldest to the seventh and eighth centuries; the next, to the ninth and tenth; the third, to the eleventh and twelfth; and the fourth, from the thirteenth to the sixteenth centuries respectively. There are three stones of the early Celtic period, that is, from the seventh to the twelfth century; the other ten may be subdivided into the so-called "Templars' Stones," of which there are five or six; and "Ecclesiastical Stones," of which there are four or five; and these all belong to the period between the thirteenth and sixteenth centuries. The "Templars' Stones" are flat below, and generally ridged on the top, as if they had formed the lids of stone coffins or cysts, and are ornamented with the warlike weapons of the Knights. The "Ecclesiastical Stones" are flat, recumbent stones, ornamented with crosses (some of them very beautiful), and seemingly also with other ecclesiastical insignia, but these are now nearly obliterated. The three oldest stones, early Celtic, are carefully figured and described in Stuart's *Sculptured Stones of Scotland* and other antiquarian volumes, and I now proceed to give details of them, and trust that the photographs will aid in following them.

The oldest sculptured stone, which I shall call No. 1, is marked with runic characters on front and

sides. The back is defaced and broken away. This has no distinctly Christian mark upon it, and belongs to the close of the eighth century. We might term it *before* the "coming of the Cross." It is a cross shaft of sandstone, 5 ft. by 1 ft. 8 in. by 1 ft. 3 in., and 7 in. in thickness, sculptured on three faces. It is divided into three panels: top, eight cord plait with vertical break down the centre; middle, interlaced work; bottom, interlaced work. Right side, three panels, double beaded. Left side, three panels: top, four cord plait, double beaded; middle, interlaced work, double plaited; bottom, interlaced work, defaced. It is striking to think of this rudely ornamented stone being a silent witness here for over 1100 years.

The next stone in order of age, which we shall call No. 2, consists of a cross in Runics, with sides. It belongs to the ninth or tenth centuries, and might be styled *after* the "coming of the Cross." It consists of a recumbent cross slab of sandstone, nearly rectangular in shape, but getting narrower towards the foot, 5 ft. long by 1 ft. 8½ in. in width at the top, and 1 ft. 3½ in. wide at the bottom. At top of slab and extending half way to foot, double outlined cross, unornamented. Background of cross, three panels; left top arm, triquetra knot; right top arm, interlaced work; between bottom of shaft and foot of stone, interlaced work. Interlaced work double beaded.

It is to be remembered that it was the eleventh century before Scandinavia was Christianised, and

these two stones, with the one about to be described, are interesting monuments of the gradual displacement of the old Runics and Norse religion, by the progress and triumphs of Christianity. No. 1 gives us Runics alone, No. 2 gives us Runics with inserted Cross; and, as we shall see, in No. 3 the Cross and Scripture pictures, almost do away with the Runics. We have thus an early, transition, and new period.

The next stone, which belongs to the twelfth century, we shall call No. 3. It is a stone with animals sculptured on sides and ends. It is well known that this period gave birth to what were termed the "Bestiaries," that is to say, carvings or pictures of collections or groups of animals mentioned in the Bible. The beasts, with Noah in the ark; Jonah and the whale; and Daniel in the lions' den; were fruitful subjects for these "bestiaries." No. 3 is a recumbent monument of sandstone, of rectangular shape, with cylindrical projections at the four corners. (Govan, Glasgow; St. Blane's, Bute; etc.). Dimensions—5 ft. 3 in. long; 1 ft. 11 in. wide; and 10 in. high. Top, middle of slab, but not extending to edges, a Cross, unornamented; on the background of cross, above top of arm, a pair of beasts with their tails over their backs. On each side of top arm, a beast biting the end of its tail. Between arms and edge, figure of eight; each side of shaft, four-cord plait; below shaft, pair of beasts, swallowing or disgorging something like a human leg and foot. (A stone of this description can be seen at Newton Woods.) Man between beasts:

Daniel in the lions' den. Right side, four-cord plait, and between this and head, five beasts in various attitudes. Left side, a procession of six beasts; one with a human face. End near head, four-cord plait. End near foot, figure of eight; ring; interlaced work. Head of slab, two twisted bands; interlaced work.

Of the remaining ten sculptured stones, four certainly belong to the so-called "Templars' Stones." Representations of weapons are clearly visible on two of them. The rest, I think, belong, with one exception, to the "Ecclesiastical Stones". The Cross is beautifully preserved on one of them; and, though sadly obliterated, can be traced on two or three of the others. The exception to which I have just referred is a stone lying against the church wall, which, although quite defaced, strongly resembles those of the twelfth century, containing the beasts, etc.

Before closing this chapter, let me add that there seems to have been a burial-ground all round the ancient church. Interments were also made in the floor of the church. In preparing for the new church, we came upon human bones in the manse lawn, quite outside the churchyard walls. The churchyard, which has long since been over-buried in, was, in the early part of this century, partly filled up with earth and sand, and we have thus a graveyard above a graveyard. The present congested and chaotic state of the churchyard is under the consideration of the heritors.

Among the ordinary tombstones, which are nearly all flat, is one which records an eldership of seventy years in the church, surely a record. There are but few of the inscriptions and epitaphs on the modern tombstones worthy of special record.

"David Smith . . . performed with exemplary faithfulness, and well regulated zeal, the important duties of an elder in the Parish of Inchinnan, for 70 years. He had 62 years of wedded life."

"The child of youth, the man of years,
Here undistinguished lie,
We plainly see by Heaven's decree,
That every age must die."

Finely carved writing. We have the usual Death's head, cross-bones, and sand-glass, with the motto, "*Memento Mori.*"

"John Hall, shipmaster, Newfoundland."

"The grateful breeze and stormy seas
Have tost me to and fro,
Till God's decree did summon me
To Harbour here below.
My anchor fast by death is cast;
From every storm set free,
And hope prevails my swelling sails
Shall waft me, Lord, to Thee."

Another, belonging to the same family, is imperfect.

"Thy life long . . . past live all in a friend,
That life is long than answers life's great end."

"Our days begin in trouble here,
And life is but a span;
And cruel death is always near,
So frail a thing is man."

XV.

WITCHES AND WITCHCRAFT.

THE religions, and to some extent also, the civil polity of Presbyterianism, was based on Old Testament models. The text contained in Exodus xxii. 16, "Thou shalt not suffer a witch to live," was taken as at once sanctioning the whole superstitious belief in witchcraft, and the shocking ordeals, generally ending in death, to which multitudes of poor innocent victims had to submit, with the full sanction of the nobility, lawyers, and clergy of the day. And the terrible words contained in 1 Samuel, xv. 33, "And Samuel hewed Agag in pieces before the Lord in Gilgal," were quoted as full justification for such acts as the murder of Archbishop Sharp on Magus Moor, and for the total extinction of all Popery and Prelacy, with the extirpation of all their followers and abettors. It is not surprising, therefore, to learn that, in 1563, an Act was passed by the Scottish Parliament, denouncing the penalty of death against any who should "take in hand in any time hereafter, to use any manner of witchcraft, sorcery, or necromancy." In the same year, four women were accused as witches by the Superintendent of Fife, and referred by the Assembly to the Privy Council.

The Presbytery of Paisley, which was established in 1590, ruled the county with a rod of iron for many years. Its chief work was to suppress the old religion and to foster the new. Those suspected of any leanings towards Popery; non-communicants; non-church goers; Sabbath breakers; observers of Yule and Pasch; and other "superstitious days," were rigorously sought out, and punished. Roman Catholicism was gradually crushed out, and the people compelled to become Protestant and Presbyterian. Toleration and freedom of opinion in religion were then unknown. The first recorded case of witchcraft in Renfrewshire occurred in 1664, at Inverkip, which soon became notorious for its witches. When Presbyterianism was once more triumphant, and especially after Mr. Blackwell was appointed minister of Paisley (28th August, 1694), cases began to be discovered in other parts of the county, particularly in the parishes of Kilmacolm, Erskine, and Inchinnan. The most serious and typical case of witchcraft occurred in the parish of Erskine, the simple facts of which appear to be these. John Schaw, the laird of Bargarran, had a daughter, Christian, who seems to have been of a delicate constitution, with a proneness to hysteria, with its attendant visions and misgivings. She had conceived a dislike of one of the servants, for stealing milk, as she averred, and attributed the failure of her health and spirits to an "invisible dictator," who was instigated and aided by her enemies. This "impostor of Bargarran," was made to spit up pins,

feathers, and pieces of alien material, through the influence of the witches. The suspicion of bewitching her unhappily fell upon three men and four women, who resided in the neighbourhood, one of whom, Margaret Lang, or "pinched Maggie" (from the "invisible mark," a pinch of Satan, upon her), lived at a hamlet called Cartimpen. These unhappy creatures were brought to trial at Paisley, in the year 1697, before a Commission specially appointed; and, after a solemn inquest, they were found guilty of the crime of witchcraft, and sentenced to be burnt alive. With the exception of one of the men, who died by his own hand in the prison at Renfrew, they were all "waited on to the fire" by the ministers; and duly executed on the Gallow Green in Paisley, 10th June, 1697. They were first hanged for a few minutes; and then cut down and put into a fire prepared for them; into which a barrel of tar was put, to consume them more rapidly.

Miss Shaw's case excited very general attention, and produced a deep sensation, more particularly in the vicinity of the place where she lived. Several ministers were sent in succession to converse and pray with her; and the most influential persons in the county were either directed by Government, or were invited to pay attention to the case. "A particular account or journal," says Dr. Young, "of the extraordinary circumstances of this case, was drawn up at the time it happened, every paragraph of which is affirmed to have been originally subscribed by witnesses, among whom we find the names

of almost all the noblemen and gentlemen, and many of the ministers of the neighbourhood." (Alas! alas! for the then noblemen, gentlemen, and ministers.) It is much more satisfactory to learn that Miss Shaw afterwards married a minister, and became the pioneer of that thread trade for which Paisley stands first in the world, and upon which (Paisley) every housewife keeps her eye. Shortly after, Mr. Blackwell, who was a noted witch-finder, left the county, and Satan soon ceased to give trouble in other than his ordinary ways. It has been mentioned above that one of the three men condemned for the Bargarran witchcraft, anticipated his fate by committing suicide in the prison at Renfrew. That hapless victim of ignorant superstition belonged to Inchinnan, and I now append "An Account of the Confession and Death of John Reid, smith in Inchinnan, who made a discovery conform to the former witnesses, after the trial was over."

"Upon the 21st of May, 1697, after the trial of the seven witches, there is an attestation, subscribed by Mr. Patrick Simpson, minister at Renfrew (Inchinnan was vacant, Robert M'Auley not being admitted to the charge till 9th September, 1697), Walter Scott, bailie there, etc., of this import: *John Reid, smith in Inchinnan*, prisoner, did, in presence of the same persons and some others, declare that about a year ago the devil (whom he knew to be such thereafter) appeared to him when he was travelling in the night time, but spoke none to him at the first encounter. At the second

appearance, he gave him a bite or nip in his loin (the devil's pinch, or invisible mark upon all his followers), which he found painful for a fortnight. That the third time he appeared to him as a black man, and desired him to engage in his service, upon assurance of getting gear and comfort in the world; since he should not want anything he should ask in the devil's name; and then he renounced his baptism, putting the one hand to the crown of his head and the other to the sole of his foot, thereby giving himself up to Satan's service, after which the pain of the bite or nip ceased. He told that hitherto there were no others present; but thereafter he was at several meetings, particularly that in Bargarran's yard, about the time when there was a fast for Christian Shaw; when the devil appeared in the same kind of garb as he first appeared to him; and they consulted Christian's death, either by worrying or drowning her in the well; and the devil said he would warrant them that they should neither be heard, seen, nor confess; to which end he gave every one of them a bit of flesh; *that*, the declarant got, but let it fall and did not eat it. Thereafter, in the presence of the Laird of Jordanhill, the minister, Mr. Andrew Cochrane, town clerk, and bailie Paterson, he owned his former confessions, and being enquired of Jordanhill how they were advertised of their meetings, he said that ordinarily at their meetings, the time of the next was appointed; but for particular warning there appeared a black dog with a chain about his neck, who, tinkling it, they were to

follow, etc. And being enquired by the minister if he did now wholly renounce the devil (for he had formerly told how Satan had not performed his promise), and give himself to Jesus Christ, and desire to find mercy of God through Him, he assented thereunto. It is to be observed that John Reid, after his confession, had called out of the prison window desiring Bailie Scott to keep that old body, Angus Forrester, who had been his fellow prisoner, close and secure; whereupon the company asked John, when they were leaving him on Friday's night, the 21st of May, whether he desired company or would be afraid alone; he said he had no fear of anything; so being left till Saturday's forenoon, he was found in this posture, viz., sitting upon a stool, which was in the hearth of the chimney, with his feet on the floor and his body straight upward, his shoulders touching the lintel of the chimney, but his neck tied with his own neckcloth (whereof the knot was behind) to a small stick thrust into a clift above the lintel of the chimney; upon which the company, especially John Campbell, a surgeon, who was called, thought at first, in respect of his being in an ordinary posture of sitting, and the neckcloth not having any run loup but an ordinary knot, which was not very strait, and the stick not having strength to bear the weight of his body at the struggle, that he had not been quite dead; but finding it otherwise, and that he was in such a situation that he could not have been the actor himself, concluded that some extraordinary cause had done it, especially consider-

ing that the door of the room was secured, and that there was a board set over the window, which was not there the night before, when they left him."

This, of course, clearly implies that his satanic majesty had employed his own private hangman on the job, rather than leave it to the authorities of Paisley to be done by them. One can only add that it is almost incredible that about two hundred years ago, men of good general knowledge and considerable culture, ministers of the gospel, lawyers of ability, lairds in high position, and responsible Government executives, should have been steeped in such low and grovelling superstition, and, under the idea of doing God service, perpetrated the grossest cruelties and sanctioned the murder of innocent persons. This is a solemn warning against a too narrow, literal, and one-sided interpretation of the Holy Scriptures, when they speak, as in the Old Testament, of "a witch," and in the New Testament, of being "possessed with demons." We shall, however, be more inclined to think compassionately, and deal mercifully with the crudities and superstitions of two hundred years ago, if we remember that in country places in Scotland, not more than sixty or seventy years ago, the belief in witches, fairies, sprites, and hobgoblins was almost universal, and that in some parts of the county the same superstitions still prevail.

We shall conclude this chapter with one or two extracts from the Records of the Presbytery of Paisley, dealing with this subject:—

"March 24th, 1697. The Presbytery considering the great rage of Satan in this corner of the land, and particularly the continued trouble of Bargarran's daughter, which is a great evidence of the Lord's displeasure, being provoked by the sins of the land (exprest as the causes of our former public fasts), so to let Satan loose among us. Therefore the Presbytery judges it very necessary to set apart a day of solemne humiliatione and fasting, that we may humble ourselves, under God's hand, and wrestle with God in prayer, that He may restrain Satan's rage, and relieve that poor afflicted damsell, and that family from their present distress; and that the Lord would break in upon the hearts of these poor obdured, that are Indicted for witchcraft, that they may freely confess to the glory of God, and the rescuing of their own souls, out of the hands of Satan, and that the Lord would conduct and clear their way, that are to lie upon their tryell, In order to the giving of Satan's Kingdom ane effectual stroack. Therefore the Presb. appoints Thursdy come eight days, to be religiously and solemnly observed upon the account forsaid, in all the congregations within their bounds; and the same to be intimate the Sabbath preceding. The Presbytery also appoints the whole members to deal with those who are indicted, as they shall have occasion, in order unto their being brought to a confession."

"May 19th, 1697. Sed. the members of the Presb. with the rest of the brethren that were in town. After prayer, Mssrs. M'Dowall, Da. Brown,

Ja. Stirling are appointed as frequently as possibly they can, to converse with the seven persons that are condemned to die for witchcraft."

"Mr. Pa. Sympson and Mr. Da. Brown are appointed to have each of them a Lecture in the tolbooth to those that are condemned upon June 9th, the day preceding their execution."

"At Paisley, June 9th, 1697. Mr. Sympson preacht this day in the tolbooth to the condemned persons on 2nd Tim., ii. 25-26, and also Mr. Brown on 1st Tim., i. 16, according to appointment. The Presb. did appoint the whole members to spend some time this night with the condemned persons who are to dy to-morrow, and did allot to each one or two of the brethren, one of the sentenced persons, to be dealt with by them, and waited upon to the fire."

XVI.

FARMS AND FARMERS.

THE parish of Inchinnan is one of the smallest in Scotland, extending altogether to 3,390 acres, and yielding a rental of £6,289, which is almost wholly derived from agricultural sources. Taking into consideration its very limited area, there is considerable variety in the nature of the soil, which varies from light, friable land to the strongest clay, and in some small parts it is mossy. The parish is bounded on the north by the river Clyde, on the east and south by the river Cart and the Greenock line of the Caledonian Railway, and on the west marches with the parish of Erskine. The crops grown are mostly oats, wheat, an occasional small yield of barley, beans, potatoes, turnips and hay. On the stronger soils, a large proportion is sown out with Timothy hay, which can be cut year after year for from five to ten years without re-seeding, and of which very large crops are grown—in some cases where the land is very suitable, and the crop has been heavily top-dressed with town or other manure, as much as four tons per acre of hay has been got. Of late years the demand for this class of hay has hardly been so good, on acconnt of the withdrawal of so many

horses from the Glasgow Tramways in favour of electric traction.

The climate of the district cannot be said to be too favourable for growing, maturing, and harvesting the crops, but with all its disadvantages, the farmers manage to grow heavy crops, and secure them in wonderfully good order. This is mostly to be attributed to their industry; and the fact that they miss no opportunity when favourable weather does occur. On a good many farms a dairy is kept; and from its nearness to the markets of Glasgow, Govan, Paisley, and Renfrew, no difficulty is found in disposing of the produce. In some cases the milk is made into butter, and in others it is sold as sweet milk. The latter system entails very early rising, as the wholesale buyer usually insists on having the milk that has been drawn from the cows, delivered on his premises by six o'clock the same morning, for distribution to his retail customers before breakfast. This means the milkers starting work about 3 A.M. On a few farms the cows are let to what are called bowers—men who pay so much per cow per year to the farmer—the latter providing a certain quantity of food and pasture for the cows, while the bower does all the work, and sells the produce to the best advantage. The land is mostly held on leases of fifteen to nineteen years, and to show the good feeling that exists between landlord and tenant, in a good many cases these have been renewed to the same families, for some generations.

Wages.—In a return made some years ago of the rates of wages paid to agricultural labourers and ploughmen, over the different counties in Great Britain and Ireland, it was found that Renfrewshire men were the highest paid. This is accounted for by the close proximity to large towns, where a good ploughman can always command a high wage to work a horse in a lorry or cart, besides the attraction for the wife of a town house, with all its conveniences; although lately under the directions of the sanitary authorities, the ploughman's house has been made much more comfortable, most of them now having a gravitation water supply and other conveniences, which tend to make them more content with a life in the country. There are now in the parish a postal telegraph office, a Village Library, a Penny Savings Bank, and a Dorcas Society at Broomlands.

Notes.—In 1782-1783, the harvest was uncommonly late and bad. Great hardship followed, which was mitigated by the minister and heritors, laying in a large store of white peasemeal. In 1787, there were twenty ploughs in the parish, of the chain sort, from Northumberland. In 1790, there was a great flood, which carried away complete fields of oats, six miles above the bridge. There was another equally great in 1849. The farms were large and the rents high. Wages for outworkers in 1792, 1s. per week in winter, and 5s. per week in summer. Wages for servants, £9 per year for men and £4 for women (in 1772, they were just one-half

of this). In 1792, there were five public houses, with card tables, in the parish, described as "a great nuisance and danger to farm servants"; in 1836, two; and for the past sixty years, none.

Park.—The Park estate, according to the estate map, is 551 acres, 1 rood, 29 poles. It consists of two divisions, Park in the east and Rashalie in the west. The total annual value is £650. The lands consist of—

Land within policies, -	17	acres,	1	rood,	7	poles.
Arable land, - -	372	„	3	„	24	„
Unarable land, - -	3	„	2	„	38	„
Wood, - - -	107	„	2	„	3	„
Houses, homestead, etc.,	6	„	2	„	1	„
Quarries, - - -	18	„	0	„	3	„
Marsh, - - -	18	„	1	„	3	„
Roads, - - -	7	„	0	„	30	„

The tenant of Park Mains is William Taylor, Esq., a most enterprising and up-to-date farmer, and the celebrated breeder of Clydesdale horses. The mansion-house is at present unoccupied. The proprietor is G. W. Henderson, Esq., of 7 Mincing Lane, London; a nephew of the late Mr. Henderson of Park. The mansion-house has been recently renovated; the situation is beautiful, and the policies are well laid out, and planted with rare shrubs and trees.

Southbar.—Formerly in possession of the Alexanders, Maxwells, and others; now belonging to Robert Sutherland, Esq., principal partner in the

well-known mercantile firm of Messrs. Bulloch, Lade, & Co., Ltd., Bothwell Street, Glasgow. The agents are Messrs. Reids & Campbell, County Square, Paisley.

Farm.	Tenant.	Rent.
Southbar Grass Parks	Various,	£60 0
Freeland and Turnyland	Robert Moffat,	355 0
Nether Southbar	James Gibb,	286 10
Craigmuir	John Fraser,	180 0
Linnburn	Matthew and Joseph Stevenson,	96 0
Moss	Corporation of Glasgow,	77 0

Easter Fulwood.—The Right Honourable the Earl of Home, descended from the Morton branch of the great Douglas family, as previously stated, is the proprietor. Only a small fraction of the farm is in the parish of Inchinnan.

Farm.	Tenant.	Rent (of Inchinnan part).
Easter Fulwood	Christopher Watson,	£40 0 0

Agent, Mr. Robert S. Smith, 150 West Regent Street, Glasgow.

Inchinnan, Wardhouse, and others.—The Right Honourable Archibald Lord Blythswood of Blythswood, Renfrew. These lands comprise the principal part of what were formerly the Crown lands in this parish. Lord Blythswood, therefore, who owns more than half the parish, is also the legal successor to the remains of the ancient tenandry, which comprised the Barony of Renfrew. His agent is Mr. James Fyfe, 150 West Regent Street, Glasgow.

Farm.	Tenant.	Rent.		
Greenhead—	William Smith,	£90	0	0
Old Mains—	Peter Algie,	399	0	1
Town of Inchinnan—	Mat. Gilmour,	298	8	9
House of Hill,—	Mat. Gilmour,	67	10	0
Flourish—	James Blackwood,	175	12	0
Commonside—	Mrs. Munn,	250	5	8
Garneyland—	Alexander A. Lang,	316	2	8
Newmains—	James Smith,	236	5	6
Portnauld and Ferrycroft—	Matthew Snodgrass,	190	17	6
Wardhouse—	Daniel M'Kerracher,	30	0	0
Lady Acre—	John M'Murdo,	25	0	0
Ferrycroft (part)—	John Smith, Broomlands	1	10	0

Walkinshaw Estate.—This desirable estate is the property of John Charles Cuninghame, Esq., of Craigends, Houston; and Dunragit, Wigtownshire; twenty-seventh from Warnebaldus, and thirteenth laird of Craigends. He is the principal partner in the large concerns of Merry & Cuninghame, Ltd. He is a distinguished officer in the 4th Battalion Argyll and Sutherland Highlanders, and a noted Freemason. He married, in 1901, Miss Alison Pearson, daughter of A. L. Pearson, Esq. The Cuninghames are an ancient family, lineally descended from William Cuninghame, one of the younger sons of Alexander, first Earl of Glencairn (previously Cuninghame, Lord Kilmaurs), who was created into that dignity by King James III., in 1488); and William obtained from his father the lands of Craigends, in 1479. He is one of

the arbiters betwixt the Abbot of Paisley and the Burgh of Renfrew, in 1488. He married Elizabeth Stewart, daughter and co-heiress of Sir Willliam Stewart of Arthurly, by whom he obtained the lands of Arthurly. By reason of this marriage, the family of Craigends carry the coat of Stewart. Arms of the Cuninghames:—Quarterly: first and fourth, argent; a shake fork sable; for Cuninghame; second and third, or, a fess cheque, azure and argent; for Stewart. *Crest*—a unicorn's head, couped argent, horned and maned, or, and gorged with a collar cheque, argent and azure. *Motto*—"So fork forward." The Cuninghames, both by descent and marriage, were connected with the best families in the south of Scotland: the Auchinlecks of that ilk, the Cuninghames of Barthenholm, Robertland, Cairncurran, Bedland, Auchenharvie, and Suthook. The ladies of this family were married into the families of Castlemilk, Porterfield, Eldersly, Auchinames, Newark, etc. Gabriel Cunninghame was slain at the battle of Pinkie, on 10th September, 1547. William Cuninghame of Craigends was elected by the Barons and Freeholders of Renfrewshire as one of the Commissioners to the Convention of Estates in Edinburgh, 14th March, 1689, and the three sessions of Parliament subsequent to it; giving great proof of honour, integrity, and fidelity in this office. He married a daughter of Sir John Colquhoun of Luss. The history of this, the oldest, branch of the Cuninghames, is fully traced in MacKenzie's *Kilbarchan.*

Lands in the parish of Inchinnan:—

Farm.	Tenant.	Acreage.	Rent.
Brownsfield—	Robert Walker,	187 acres,	£330
Barnhill—	Wm. Adam's Reprs.,	153 a. 3 r. 32 p.,	293
Allands—	Hugh Aiton,	156 acres,	270

Agents, MacTavish & Co., Union Bank, Johnstone.

Craigend, *Northbar*, *etc.*—These lands belong to W. A. Baird, Esq., of Newbyth, Haddington, a nephew of the late Right Honourable Charles Stewart, Baron Blantyre, in whom the title ceased. They consist of the following lands in this parish:—

I. Northbar Farm—John Dickie and Miss Ann Kirk, tenants. Acreage, 26 acres; rent, £45 per annum. The dwelling-house is a part of the old offices of the former mansion of Northbar.

II. Craigend—William Munn and John Munn, tenants. Acreage, 113½ acres; rent, £185 per annum.

III. Part of Bargarran Farm—Thomas Stoddart, tenant. Acreage, 6⅔ acres; rent, £12.

IV. Grass lands let for grazing season only. North and South Barmillhill fields. Acreage, 52½ acres; let this year at £46.

V. Woodland. 40 acres.

The late Lord Blantyre was widely known and highly respected. He devoted his latter years to quiet Christian work among his tenants and neighbours. The mansion-house is at present unlet.

The factor is H. B. M'Kie, Esq., the son of a former minister of Erskine, who resides at Freeland, Bishopton. The Blantyre family are descended from Sir Thomas Stewart of Minto, Roxburghshire, a younger son of Sir William Stewart of Dalswinton and Garlies (ancestor of the Earl of Galloway) in the reign of King James the Third of Scotland. Sir John Stewart of Minto, the direct heir of the line, died in the Darien Expedition, *circa* 1669. Lord Blantyre derived his title from the Priory of Blantyre in Lanarkshire, which was bestowed upon him "in commendam" by King James the Sixth, in the person of Walter Stewart, son of Sir John Stewart of Minto, and Margaret, daughter of James Stewart of Cardonald, his wife; it was afterwards erected into a temporal barony. This Walter Stewart was, in 1582, made a Privy Councillor, and, in 1593, Keeper of the Privy Seal and Extraordinary Lord of Session, and one of the eight Commissioners of the Treasury and Exchequer. He was, in 1596, Lord High Treasurer, and in 1606 was created a Peer, with the title of Lord Blantyre. The Duchess of Richmond and Lennox (Lady Frances Teresa Stuart of Blantyre) died childless, and left her fortune to Walter, eldest son of Alexander, son of William, second Baron, the fifth Lord Blantyre, to purchase the estate now called Lennoxlove in Haddingtonshire. Robert Walter, Lord Blantyre, was accidentally shot in the revolution at Brussels, in September, 1830. He was Major-General in the British Army, and

served in Egypt, Holland, and Copenhagen. He commanded the 42nd Regiment in the Peninsular War, under the Duke of Wellington. He was Lord Lieutenant of Renfrewshire, and was so highly esteemed that after his decease the gentlemen of the county erected an elegant column, in the form of an obelisk, as a tribute of respect to his memory. This monument occupies a commanding position on the Erskine estate, and is seen from afar. His son, Charles Stuart, after serving a few years in the Grenadier Guards, retired to his estate of Erskine, and lived as a county nobleman. He was married into the Sutherland family, and had issue of one surviving son, and several daughters. To the intense regret of all, the Master of Blantyre, who was universally beloved, died before his father, 25th March, 1895, and the Blantyre succession failed. Lord Blantyre died, December 15th, 1900.

XVII.

BRIDGES AND WATERWAYS.

"Where the proud bridge on stately arches rides,
And from his height surveys the slumbering tides
Of tranquil Cart."

—*Clyde*, a poem by John Wilson, p. 95.

No account of Inchinnan would be complete which did not take notice of its bridges, which are, indeed, among its finest specimens of architecture, and are the costliest and best in the whole county of Renfrew. Previous to 1759, no attempt seems to have been made to bridge the Cart or the united streams of the Gryffe and the White Cart. There was, indeed, a well-known ferry and ford at Inchinnan, on the highway between Glasgow and Greenock, which is mentioned in several ancient documents; and rights to the ferry and to the adjacent mill and distillery at Portnauld, were considered very valuable possessions. The lands of Ferrycroft, in the immediate neighbourhood of the bridges, now in the possession of Lord Blythswood, keep up the ancient title. We have already referred to a very amusing action in the sheriffdom of Renfrew, against the heritors of Inchinnan for ferrying across the ministers of the Paisley Presbytery to an ordination, and

for providing a dinner therefor. It was here, too, that the unfortunate Duke of Argyle met his fate, in 1685, after wading through the ford, and sitting down to put on his hosen on St. Conval's stone. He was captured by some militia quartered in a loft at Portnauld, the access to which was known ever after as the Barrack Stair. And, to go further back, we know that James IV., about 1506, more than once crossed the ford on his way between Paisley and Dumbarton; that he on one occasion gave ten shillings to the man who rowed him; and that at another time he visited the palace of Inchinnan, then being erected by the Lennoxes, and gave gratuities to the workmen employed thereon. And doubtless other scions of the Royal house, in similar circumstances, crossed our ford and traversed our parish. It cannot be out of place to mention that the latest visit of Royalty to Inchinnan was in August, 1888, when the late Queen Victoria, then in residence at Blythswood, drove from Paisley to Barnsford Bridge, through the parish, and over the present bridge.

In the year 1759, a beautiful bridge of ten arches, 775 feet long and 19 feet wide, was built across the united streams of the Cart and the Gryffe, called "the spout of Renfrewshire." It was a little below the junction of the streams; and the width of waterway was 547 feet. It began on the Inchinnan side, at the manure quay of the present day, and went pretty straight across the river to the Blythswood side. A good part of the foundations of the old

piers are still visible at low water; and the road from the present manure quay to the Greenock Road, is a part of the track of the old public highway. On the Blythswood side, it led into the Glasgow Road, near St. Conval's stone. Midway across the bridge there was a substantial buttress of masonwork, by which an arch from the land between the Cart and the Gryffe, to the north, supported the structure. It cost only £1,450, which gives one the idea that the road trustees had exacted far too much for their money. The expense was defrayed by levying a toll from passengers and vehicles, and the management of it was vested in trustees. In 1782, it brought in a rent of £377 5s. By 1778, the debt was extinct and a surplus of £400 in hand; and it was resolved to take off the toll for passengers, and, for twenty-one years after, the public enjoyed this immunity from taxation. Unfortunately, the imperfect state of the work—"cheap and nasty"—and the shallow and insecure foundations of the piers, resulted in its collapse in the spring of 1809, in consequence of a heavy flood. Notwithstanding the massive appearance in the picture,[1] which owes much to the artist, the bridge only lasted for fifty years, and reminds us of Burns's talk between the Old and New Bridges of Ayr, "I'll be a brig when you're a shapeless cairn," a prophecy, by the way, only too literally fulfilled; although the Old Bridge of Ayr itself is now tottering to its foundations. To

[1] *Report of Agriculture, Renfrewshire*, 1812, p. 184.

shew, however, what this one had to resist, there is a record of a flood during Dr. Lockhart's incumbency, in 1849, in which the Ferry Croft cottages were so filled with water that the inmates had to be rescued by boat, and the beadle saved himself by mounting upon a sackful of oatmeal, declaring he would "stand upon God's mercies." The present bridge was built in two parts, in a somewhat crescent shaped form, a viaduct of solid masonry joining the parts and resting securely on the land between the White Cart and the Gryffe. It is a most elegant and substantial structure, built of yellowish-white sandstone from Mr. Fulton's quarry at Park; where, I believe, the stone came from, for the church of 1828. It consists of three centre arches and two small ones, one at each side, over the Gryffe; with relief arches to meet the highest overflow; and three main arches, with overflow arches, over the White Cart. It reflects the utmost credit alike on trustees, architect, and builder; and whether viewed as a landscape, a painting, or a photograph, it comes out well. With a boat moored to the bank, and swans floating near by, it forms a perfect ideal for an artist, and needs only a salmon, a salmon pool, and a fisherman to complete it; and that, with Clyde and Cart purification schemes in view, may not be a far distant vision. The bridge was erected in 1809-1812, at a cost of £17,000, and the disliked passenger toll had to be again resorted to, to meet the cost. The rent from this source sometimes amounted to £1,215 per annum; and, as in the former case, as soon as the

debt was cleared, and a surplus in hand, the toll was removed, but the marks of the old turnstiles can be seen on the ledges of the bridge, near the toll-house. The toll-house of the former bridge stood near the Lady Acre cottage; but on the new bridge it was placed on the viaduct between the Gryffe and the White Cart, and, since the passing of the Roads and Bridges Act, has become the property of Lord Blythswood. In 1786, the navigation of the Cart was widened, deepened, and straightened; and a canal-cut for vessels made to the east of the former channel, with a swing-bridge thrown over it; thus avoiding the very troublesome shallows at Inchinnan Bridge. This has formed an artificial island, with the bridge-keeper's house on it.

A far more extensive and costly scheme of Cart navigation was tried during the last twenty years, but, I am sorry to say, ended in dismal failure and great loss to the bond-holders. During the progress of this last scheme of improvement, there was a rather remarkable find. In an excavation 12 feet below the surface, a plain pottery jar was found, and is now in the Paisley Museum. A fair amount of shipbuilding and engineering is carried on, on the banks of the Cart, near Paisley; and there is a small trade by lighters in feeding-stuffs and bobbin-wood; but the Clyde overshadows the Cart. During the dredging operations under the last Cart scheme, a heavy scour set in around the piers of the Gryffe Bridge, threatening danger to the structure; but this has been avoided by a weir of driven piles and stones

across the channel, producing at low tide, and especially during rainy weather, what is locally known as "the falls of Cart." The former channel of the White Cart is now a muddy and slimy backwater, and on the north side is "the grave of the scows," as the artists dub it; the last resting-place and remains of the lighters or canal-boats used on it; on the prow of one of these wrecks, is a bunch of flowers above high-water mark. Formerly, a little below this "grave," there was the curious phenomenon of a large pool of water, with a stream issuing out of both ends of it, and flowing respectively south and north. The dredging operations, however, removed this. As might be expected, with three bridges so close to one another, and a deep gully enclosing the new cut or channel, there is often a good deal of wind at Inchinnan bridges. Indeed, a neighbouring clergyman, who knew it well, said that when all the world was at rest, there were always eddies, or swirls, or winds, at Inchinnan Bridge, just as a compensation, and to keep up the equilibrium. Nothing very serious beyond the occasional loss of female headgear has, however, come of these counter-blasts, except on one memorable occasion, when a horse, waggon, and load of straw, crossing the swing-bridge, were lifted by a terrible blast coming from the south, pitched bodily into the air, and thrown over the bridge railing at the north side, without damaging, or even scratching it—the driver just escaping in the very nick of time. The writer can vouch for this, as he was personally on the scene a

few minutes after the accident. Passers-by will notice a recent addition to the height of the railing, as it was short of the statutory requirements; and the farmer sued and obtained damages, from the responsible parties. This occurred on Friday, the 26th November, 1880. The medical men of Renfrew recommend to their patients the air of Inchinnan bridges; surely this is not a subtle suggestion for getting rid of the hopeless and incurable!

The only other bridge requiring mention is that of the Barnsford Bridge, on the road from Paisley to Greenock. It is rather an old-fashioned, narrow-centred structure, and has recently been showing signs of weakness, so that heavy castings or locomotives are not allowed to cross it. Of course, the swing-bridge is under similar restrictions. It is a pity that some other way of conserving the Cart Trust rights cannot be devised, as this said swing-bridge is the bogey-man of all the vehicles, from a bicycle to a carriage-and-pair, or the latest up-to-date motor car; and the Cart Navigation Trust is the standing bugbear to the advance of railways, electric cars, electric lighting, water, and gas, and so keeps "poor little Inchinnan" from the march of progress. There have been more than once talks about, and schedules concerning, projected railways, docks, etc.; and the cathedral of All-Hallows may yet witness for the truth in Christ, amid teeming populations.

The united streams of the White Cart and the Gryffe form a broad and deep river as they enter the Clyde, and thus give great facilities for the launching

of the largest size of mercantile, marine, or naval steamship, from the Clydebank shipyard, just opposite. There can be little doubt that Cartmouth, or the "Water Neb," offers one of the most splendid positions on the Clyde for new docks. The rivers Cart and Gryffe are both tidal, and on the latter a very pleasant row of three to four miles, up and down with the tide, can be had in the summer season. The banks fringed by water willows and tall reeds, among which waterfowl sport and hide; the rich, golden garniture of water ranunculus, and marsh mallow, and the variegated carpeting of all sorts of aquatic plants; the "emerald isles" in midstream, and the silent rush of the tidal waters, enlivened by the rhythmic splash of oars, are all most entrancing. At Walkinshaw, the dark-brown waters of the Black Cart, the ancient Kertlochwinoc, which rises in Castle Semple loch, join those of the Gryffe from Loch Thom.

There is an amusing story told of the visit of the minister of Lamington, in the upper ward of Lanarkshire, to the parish of Inchinnan, early in the eighteenth century. He had come all the way on horseback to assist his reverend brother, and, for company, took his faithful "minister's man." As they passed the Cart and Gryffe, the tide was out, and they greatly admired the pellucid waters, pebbly shores, and sporting fish of these streams. On the Sabbath morning, the minister's man was up betimes to sharpen his wits for sermon-tasting, of which he was a noted expert, although profoundly ignorant of the law of the tides. Strolling out to the river bank,

he was amazed to find the river rushing back in the opposite direction to what he had last seen it. An awful fear seized him; "the day of judgment" had come, and the waters were returning to deluge the earth. He at once fled and awakened his master, and telling him all, hoped they might yet see Lamington. The minister promptly reminded him that the last judgment was to be by fire; and turned to have another nap.

Where the White Cart canal-cut joins the Gryffe, the banks of the rivers become steep, and the bed slimy and treacherous, and not a few drowning accidents have occurred, some of which are recorded by memorial stones on the banks. It is not a place for reckless boating. Just above the junction of the Cart and Clyde, and near to the Inchinnan shore, are the remains of an island known as Colin's Isle. This little "pearl of the Cart" used to be haunted by the charming kingfisher, and other rare aquatic birds. There is a capital story told about the origin of this isle, which may be taken for what it is worth. It is said that a vessel stranded at the place where it now stands; and, during long litigation in Paisley, the wreck not being removed, the mud and sand gathered round it, and, by the time the case was settled, it had grown to a respectable island, covered with firs. This is only equalled by the tale of the Inchinnan dairyman of last century, who, when accused of adulterating his milk, took God to witness that he had only added a little Cart water, which mixed well with it, and that the addition was the sole source of his profit.

XVIII.

NATURAL HISTORY.

GEOLOGY.

THE story of the earth's crust in the parish of Inchinnan, or its geology, has much of interest. Its older rocks are of the Carboniferous age. These rocks were laid down in a shallow sea. In this shallow sea, both to the north, south, and west, there arose volcanoes. The parish has from time to time been the scene of great earthquakes, by which its older rocks have been broken or faulted. By earthquakes, the complete rock structure of the parish shows two large breaks, which do more than cover the entire length of the parish. One of these faults (or breaks), can be traced in a north-westerly direction from the western side of the White Cart, in Abbey Parish, from a line with the Knock Hill past New Mains (a little to the south), to near the western boundary of it. A little to the south of New Mains, on the line of the fault, the Hurlet coal is got at 186 feet from the surface, while at a distance of under one mile (or 74 chains), in an east-north-east direction, to near Wrightsland, the same coal is sunk to a depth of 524 feet. Another fault extends from near the curling pond

at Blythswood House, in a west-north-westerly direction past Luckingsford, to near South Barr. From this fault two minor faults extend in a south-easterly direction. One of these passes the farm of Bottom. The kind of the rocks as they lie in their natural positions, is as follows. From the surface downwards there are the following, viz.:—(1) surface matters and soil; (2) boulder clay or till; (3) lower black band ironstone; (4) dark-shale; (5) Johnstone clay-band ironstone; (6) Hosie limestones; (7) Lillie's oil shale; (8) dark shale; (9) Hurlet limestone; and (10) Hurlet coal.

It is of importance to observe that, from the above order of the rocks, should any sinking be made for water for domestic purposes, beyond a certain depth, the water will be contaminated with oil. The late Mr. Barnwell, after spending a great deal on boring at Southbar, only obtained very oily water; and the late Mr. M'Kerracher, of Wardhouse, said, "Gang below the metals, and it's oil, oil, everywhere." In the rocks under the boulder clay, many fossils are found. In the ironstones and limestones, fossil shells and encrenites are abundant. In the oil shales, and dark shales, entomastraca, fish scales, teeth, and fish droppings, are general; all of which bear evidence to the nature and abundance of the animal life, in the sea in which these rocks were deposited.

While this is so, the parish of Inchinnan has also been covered by another sea; which, speaking geologically, is but of yesterday's date. It was while

covered by this sea that its present surface deposits of boulder clay or till, stratified clays, sands, and gravels were deposited. The stratified clays are very rich in fossil shells, and other sea remains; a very large percentage of which are to be found in the present seas. When the White Cart was deepened to admit of navigation between the Clyde and Paisley, in 1889, the Black Cart at Inchinnan Bridge cut much deeper into its bed, and here the richness of the stratified clays in fossil shells was beautifully shown, and hundreds of species were to be had. This stratified clay is abundant along the banks of the Cart, and on the north side of the parish. Some of the old sea terraces are to be seen to the south of Drumcross. Deposits of sand and gravel are found in various parts of the parish; as near Linburn on the north side of the igneous dyke, Wheelburn Plantation, and at South Barr, chiefly to the west of it. At Old Mains, in the north-east of the parish, sand and gravel are abundant, and have a depth of 267 feet. Boulder clay is general on the higher parts of the parish. Peat covers part of the western side of the parish, and has a depth of over six feet. It is composed mostly of Sphagnum and Cotton-grass, and has a very low percentage of ash—analyses giving 0·82 to 1·82 per cent.

The action of the ice on the rocks during the Ice Age is nowhere very marked in the parish. The same can be seen in the north-west of the parish on one of the igneous dykes. From ice scratchings seen on sandstone in Rashielee Plantation, the flow

of the ice was a little to the south of east. No marked boulders are recorded for the parish, but one kind of boulder is general on Craigton farm.

Sandstone has been quarried to the north of South Barr, and is general to the north of Garnieland, where it has a great depth, with bands of fireclay. Limestone has also been wrought near Sandilands, in the north-east of the parish. Near North Barr, at Rashielee and other parts of the parish, igneous rock or dolerite has been extensively quarried. This dolerite exists in two igneous dykes. These igneous dykes run in an east-north-easterly direction. They are nearly parallel, but get somewhat closer together near Rashielee, where they disappear. The northern one has a length of about four and three-fourth miles, and can be traced back to Haddockston. The southern one has a length of about three and three-fourth miles. These dykes were thrust up through the earth's crust, as molten lava during the Tertiary Age. Beyond another patch of igneous dolerite of Miocene Age at Barnhill, the parish is very free from volcanic disturbance, which is so general all around it.

METEOROLOGY.

In the meteorology of the parish of Inchinnan, there are certain points that are peculiar to the parish. This is so in the cases of the temperature and the nephology, which is the science of the clouds. Both of these are due to its position, its nearness to towns, and its low altitude. When a

fall of snow takes place, by which the Clyde valley is mantled in white, it disappears first from the lower grounds in and about Inchinnan. This shows a peculiarity of temperature, and that it is higher than elsewhere around. It has been shown that in Britain there is now somewhere about two degrees of an increase of mean temperature, due to the many steam engines that are plying through the country. In the case of the parish of Inchinnan, its mean temperature has an increase of over three degrees, due to its proximity to so many towns. The range of temperature for the parish is very considerable. In the great frost of 1860, from 18th to 26th December, the parish had a very low record. On the 24th of that month, the mean temperature was under zero, and the minimum reached about seven degrees below zero of the Fahernheit scale. Again the thermometer showed a reading below zero between 10th and 11th February, 1895. On the 25th June, 1887, the thermometer in the shade recorded a temperature of 88·5° to near 90·0°. The following, taken at the Coats' Observatory, Paisley, may be regarded as the mean temperature for each month, viz.;—January, 38·8°; February, 39·9°; March, 41·4°; April, 45·8°; May, 51·1°; June, 57·0°; July, 59·0°; August, 57·9°; September, 54·1°; October, 47·4°; November, 43·4°; December, 40·8°. I have noted the temperatures of the water used in the parish for domestic purposes as being as low as 34·4° (when not frozen), and the highest as 61·5°, on 13th July, 1891. Of the parish springs,

the following temperatures have been taken by me:—Lowest Kettles Spring, 43·00°, on 6th April, 1887; and the highest, 44·0°, on 1st March, 1887. The maximum temperature of the springs is in March. The temperature of the water of the Gryffe is often some degrees lower in the parish of Inchinnan than it is further west, and at higher altitudes, which is due to the large range of temperature in the parish.

The clouds for the parish of Inchinnan are generally ill-defined as to their structure, when compared with many other parts of Scotland. Their structure is loose. The more perfectly formed clouds are the cirro-cumulus and cirro-stratus, but these are generally not common. The atmosphere is generally contaminated by soot and smoke, which keeps back the sun's rays, the effects of which are shown in the general dwarfing of vegetation. Fog and mist are very general, especially in autumn and winter. The thunder-storms are mostly to the west and northward of the parish. Due to electrical disturbance, and sudden change of wind, darkness has at times been caused during the day-time.

RANGE OF BAROMETER.

Readings of the barometer for the parish show that between the extremes there is a range of nearly three and one-half inches, or exactly 3·466 inches. At 10 A.M. on the 9th January, 1896, the barometer at sea-level read 31·150 inches, which is the highest recorded reading; while the lowest at sea-level took

place on 8th December, 1886, and read 27·684 inches. On these dates, at the Coats' Observatory, the self-recording Aneroid went beyond the recording scale of the instrument at both readings.

THE VEGETABLE KINGDOM.

The parish of Inchinnan, from its low altitude (much of it being near sea-level), and its large connection with tidal water, gives to it certain peculiarities in connection with its flora. In our limited space, however, that which is the most extraordinary, and should claim our special attention, is to be found in lower members of the vegetable kingdom—as among the microbes and fresh water algæ. The tone of animal health in various parts of the parish, if not in the parish as a whole, is lowered by microbes. The presence of the disease-producing microbes throughout the parish is due to the use of town's manure in the fields. In the parish is the Glasgow Corporation, Caledonian Railway, town's manure "coup" or siding, to which there is constantly being brought many tons of the city's filth. This filth is fraught with the germs or microbes of various of our most virulent diseases. Many of these diseases develop in the lower animals. In certain parts of the parish, the wild rabbit is internally a rotten mass with tuberculosis. The germs of this disease the unfortunate rabbit, gets off the grass, from the fields that have been top-dressed by the town's filth. This same disease, tuberculosis, is but too common

among many of the cattle in the parish. Water, coming from the neighbourhood of the above railway manure siding, is contaminated with disease germs. In such, the microbes of fever are general. Cattle drinking of the same contract the disease, and many of them often die. In the *post mortem* examination of cows that died of the same, in malignant cases, the writer has seen the *roseola* on the surface of their body.

In the parish there occurs that which was formerly looked on, and written about, as "the mysterious." This "mysterious" consists of certain ponds of water suddenly changing their colour. This change of colour is due to the presence of free swimming fresh-water algæ. The following species may be noted, which were got by the writer from water on South Barr, viz.:—*Clathrocystis æruginosa*, *Microcystis protogenita*, *Aphanizomenon flosaquæ*, *Mischoccus confervicola*, *Eremosphæra viridis*, besides others. This changing of colour in water, due to fresh-water algæ, has been observed in England and Ireland. But while this is so, the species causing the change at Inchinnan, is in a measure peculiar to the locality.

In the parish the trees grow fairly well, notwithstanding that in general the growths in the vegetable kingdom are dwarfed by the almost continuous presence of clouds of smoke, from the surrounding towns. This is illustrated by a photograph from South Barr wood, by the road to Erskine Ferry, taken in April, 1893, and contained in the

Botanist's Guide to Renfrewshire. Notable in the illustration, is the Spruce tree. This tree was blown down in the storm between the 11th and 12th February, 1896. Its height was 47 feet, and its age sixty-five years. Its average rate of increase was equal to ·542 inch in circumference annually. A Plane tree or Sycamore (*Acer pseudo-platanus*), blown down by the same storm, and growing at the "Red Smithy," gives a record increase of annual circumference, equal to 2·014 inches. This tree was sixty-seven years of age. On South Barr there are some fine Beeches. One of them divides into several trunks at some height from the ground. At one time these trunks may have been separate trees. In the parish the Linden or Lime tree (*Tilia europæa*) is remarkably subject to adventitious branches, of which there are some extraordinary examples. One is on the farm of Nether Southbar. Near the Inchinnan school there is a most remarkable "gnaur" on an Elm tree. The woods on South Barr are planted in such a way that they give a plan of the battle of Waterloo. At the Manse of Inchinnan there is a fine collection of trees and shrubs, growing on the grounds, among which may be mentioned the following:—Oak, Ash, Elm, Horse-chestnut, Spanish-chestnut, Walnut, Siberian Crab, Mountain Ash, Lombardy Poplar, Black Italian Poplar, Norway Maple, Laburnum, Sycamore, English Yew, Silver Birch, Wild Cherry, Mulberry, Medlar, Wellingtonia, Cut-leaved Alder, Robinia, Beech, besides all the ordinary

varieties of fruit trees and bushes in the garden. In the parish the three common native heathers and the Blaeberry are well developed. The Juniper, Acacia, and Box are met with. The three British species of Sundews—plants that live on insects—are met with in the parish. Among the river muds there are various species of carices, and the species *Carex acuta* is met with, and so are various species of scurvey grass. The common Reed (*Phragmites communis*) is common in the parish; and throughout, the parish, gives a good yield of the cereals.

MAMMALIA.

Of Mammalia, the parish of Inchinnan can claim one-fourth of the whole number of British species—the recorded number of British species being seventy-four. The Common Hare (*Lepus europœus*) and Rabbit (*L. cuniculus*) are common. The Norway or Brown Rat (*Mus decumanus*) is far too common in many parts of the parish. The Wood or long-tailed Field Mouse (*Mus sylvaticus*) is general, and the common Field Vole (*Microtus agrestis*) is also general. The Water Vole (*Microtus amphibius*) is common, most of the species being of a brown colour, while those of the black colour are the rarer. Of late years the Squirrel (*Sciurus vulgaris*) has increased in numbers. The Otter (*Lutra vulgaris*) has been found in the parish. The Stoat (*Mustela erminea*) and the Weasel (*M. vulgaris*) are both well known, while the Fox (*Canis vulpes*) can by no means be excluded from the list. The cry of the

Common Shrew (*Sorex vulgaris*) in the early spring by the road-sides betoken its abundance, while the Lesser Shrew (*S. minutus*), lately added to the British list, has been got in the parish. The Mole (*Talpa europæa*) is well known, and so is the Hedgehog (*Erinaceus europæus*). The Common Bat or Pipistrella (*Scotophilus pipistrellus*), and the Long-eared Bat (*Plecotus auritus*), are also common.

INSECTA.

In the insect world, following the zoological classification, we note that in the parish of Inchinnan there is abundance of Springtails. In spring, about farmyards, the *Podura aquatica* appears in such numbers, as to resemble heaps of gunpowder. The *Thysanura*, to which the Spring-tails belong, retain the primitive character of the oldest insect forms. Of late, the Cock-roach (*Blatta orientalis*), which is a native of the east, has been met with in various parts of the parish. The Common Earwig is too well known for its destruction, to need to be mentioned; but about the banks of the Cart that rare insect, the Minute Earwig (*Foricula minor*) is met with. The chirping sounds of the Grasshopper (*Gryllus viridissimus*) in warm summer days testify to their great abundance. The May-flies (*Ephemera vulgata*), with their three anal filiments, often twice as long as the expanded wing, or length of the body, appear at times in great numbers. The Spring-flies, or Caddis-case-flies (*Trichoptera*), owing to the abundance of streams, are numerous. Various species of

Dragon-flies, known as "Adder stingers" and "Deil's darning needles," are met with in the parish. The species, *Sympetrum sanguineum* and *S. scoticum*, occur in the parish. The *Stylops*, which belong to an order of insects recently added to the classification, is met with. There are various species, some of which live in Hemiptera, and others in Humble Bees. The Bug family, known as Rhynchota or Hemiptera, is well represented in the parish, being met with in streams, ponds, on mud banks, trees, and various plants. Several species are causing malformation and disease of several trees. Some of the species are very pretty, such as *Calocoris sexguttatus*, general on the nettle, and *Picromerus bidens*, often seen on heather. In the parish, the two-winged flies, or Diptera, are numerous. They are often seen in vast swarms. Some of them very much resemble Humble-bees, for which they are often mistaken, and at whose expense they live. The Stable-fly (*Stomoxys calcitrans*) sometimes appears; it resembles the House-fly, but to the unobserving, its distinction is made known by its bite. The presence of this fly has caused alarm. The little blood-sucker, *Simula reptans*, is very abundant. The Wheat-fly is not recorded in the parish, but there are many of its near neighbours, which form galls, such as *Cecidomyia urticæ*. The "Daddy-long-legs" are numerous, the larvæ of which are destructive to the cereal roots; but these are very much kept in check by the rooks. The Butter-flies and Moths are abundant. The Death's-head

Hawk-moth (*Acherontia atropos*), which is the largest British moth, has been got; its larva feeds upon potatoes, and seems to be on the increase. Out of the 3,186 British beetles, the parish has a fair share. The Ghost, or Hissing-beetle (*Cychrus rostratus*) is general, and on the muddy banks, *Elaphrus riparius et E. cupreus*, both of which are very pretty. *Aëpus marinus* and *A. robini* are remarkable for living under water at high tide, and at other times on land. The Water-beetles are abundant, among which may be mentioned *Acilius sulcatus*, *A. scoticus*, and *A. fasciatus*. The "Whirly-gigs" are general, such as *Gyrinus notatus* and the scarce *G. minutus*. Satan's Coach-horse, that useful staphylenus beetle (*Ocypus olens*), is general. In the parish, some species of *Pselaphidæ* are found among moss, and about the marshes. About various roots, there are also to be found several species of the smallest known beetles, which are included in the family *Trichopterygidæ*. Among the Carrion-beetles, *Silpha nigrita* is more commonly met with than the species *Silpha opaca*, which is the commoner in various parts of Scotland. The Dor-beetle (*Geotrupes stercorarius*) is very general in the parish, and its "hum," when on wing in the evenings, is well known. The "Clicks" or "Skip-jacks," which are the full developed forms of the "Wire-worms," are general; the commoner species for the parish is *Agriotes obscurus*. Among the "Soft-bodied beetles" (*Malacodermidæ*), the "Soldier-beetles" (*Telephorus*), various species, are very

common in late spring and early summer on the trees, and are much sought after by the rooks. The "Snouted-beetles," or Weevils (*Rhynchophora*), are very abundant, and are all destructive to vegetation, seeds, and fruits. The field-mice, birds, and rooks do good service in keeping them in check. Some of these beetles are of fair size, others are small, and they are all objects of beauty. They swarm on fruit and other trees. *Phyllobius pyri*, *P. argentatus*, and *P. pomonæ*, are general on trees; while that remarkable weevil, *Cionus scrophulariæ*, may be seen in all its stages on the Figwort; and also the complete destruction of the plant by the same. Several species of *Apion* are found in the inside of various pea-pods, while others, belonging to *Bruchus*, live in the inside of the pea. There are various "long-horned beetles" (*Longicornes*), among which *Rhagium bifasciatum* may be regarded as a scavenger in eating decaying wood. Among the "Golden-bodied beetles" (*Chrysomelidæ*), species of *Donacia* are met with on the water plants. In some parts *Gastrophysa viridula* works the complete destruction of that troublesome weed, the dock. The beetle has been collected and used to destroy the dock. The *Coccinellidæ* are abundant, and are most useful in destroying hurtful insects, on which they live. These are often collected and put in greenhouses to keep down insects. Saw-flies are well known in the parish. The larvæ of *Nematus ventricosus*, on the leaves of gooseberry bushes, is an example; while on the Birch tree is to be found the large larvæ of *Cimbex sylvarum*, known

by its greater number of legs, and two ocelli on its horny head. Gall-wasps also occur. The oak apple is caused by *Cynips Quercus Folii*, which has of late years become greatly increased; and "Robin's Pin-Cushion" on the rose bushes, is caused by *Rhodites rosæ*. The Icheneumon-flies are abundant, and are very useful. *Prizon moderator*, *Linn.* kill many "kail and cabbage worms." Others are remarkable in shape, size, and colouring, of which *Therion xanthopus* may be mentioned. In the parish there are various species of Ants; and out of the seven British species of Wasps, six species are met with. Most of the species build their nest in the ground, and in the parish there are distinctly fewer tree nests of the Wasp, than in many parts of Scotland. In sandy and dry, earthy places, various species of *Andrena* dig their nest, and other species of Bees, such as *Odynerus pictus*, *Curtis*, build their mud cells on stones, of walls, etc. There are various species of Humble Bees. In the parish Hive Bees do fairly well. The varieties of Hive Bees (*Apis mellifica*, *Linn.*) tried here are Ligurians (*Apis ligustica*), Carniolans, Cyprians, and Palestinians. The old Scotch Hive Bee is the best.

In the class *Arachnida*, the parish contains many interesting specimens, and some that are comparatively new to science. There are various species of mites, and those on vegetation do considerable damage. The currant bushes suffer considerably by the formation of galls caused by mites (*Phytophagus rebii*), and the same thing is seen in the case of

Birch and other trees. The "witch knots" (so like birds' nests) on the Birch, are caused by *Phytophagus betulæ*. There are many species of Spiders got among moss. There are several species belonging to the genus *Walckenaera*, which are remarkable for having their eyes raised on a pedestal on their head. False Scorpions are also got among the moss, such as *Obisium muscorum*. There are various *Myriapoda*, such as "Megi-Mooni-feet" (*Lithobius forcipatus*). Allied to the Electric Centipede, there is generally met with *Geophilus longicornis* (the Long-horned Centipede). There is also the Snake Centipede (*Julus terrestris*), the Sandy Centipede (*Julus sabulosus*), and others. The Flat-backed Millepede (*Polydesmus complanatus*), is sparingly met with.

SHELLS.

The parish yields many species of Mollusca. Among the bivalves may be mentioned the River Cycle (*Sphærium rivicola*), and the beautiful Perla (*Pisidium fontinale*), both got in fresh-water streams and ponds. The Pearl Union (*Unio margaritifer*), was formerly found in the waters of the White Cart and Black Cart in the parish, and still exists in the higher branches of the Black Cart. The Rolled Coil Shell (*Planorbis spirorbis*) is got in fresh-water ponds. The Puddle Mud Shell (*Limnæa peregra*), is very general in the parish; in some cases it is nearly black, and the species, when compared with those from other parts of Scotland, is very much

dwarfed. The Marsh Mud Shell (*Limnæa palustris*) is also found, and by some shell collectors has been regarded as scarce. The "Black Snail" or Black Arion (*Arion ater*) is very common, and may be seen creeping on low vegetation in the dewy dusk. In this parish this species never gives a fully developed shell, and it is rarely or ever got in the grandular form. The Garden Arion (*Arion hortensis*) is a night slug, and, although very abundant, is better known from works of its destruction to garden plants, than it is in itself. The Milky Slug (*Limax agrestis*), is very abundant, and that large one, the Spotted Slug (*Limax maximus*), is also met with. The Transparent Glass Bubble (*Vetrina pellucida*), and the Garlic Snail (*Zonites allarius*), are general among vegetable debris throughout the parish. The Common Snail (*Helix aspersa*) is met with, and so is the Girdled Snail (*Helix nemoralis*). The latter species shows much variation of the bands on the shell. The Bristly Snail (*Helix hispidia*) and the Radiated Snail (*Helix rotundata*) are general in the parish.

REPTILES AND AMPHIBIANS.

There are about seventeen species of reptiles and amphibians, which are regarded as British natives. Of this number, the parish of Inchinnan can show a record of more than one-fourth. Many of the species must disappear with the cultivation of the land. The Adder or Viper (*Pelius berus, Linn.*) has been met with in the east of the parish. It is one

of the poisonous reptiles, and on its forehead there is the letter V in capital. The Lizard or Ask (*Lacerta vivipara*), *Jacquin*, or of some writers, *Zootoca vivipara*, is met with. The Frog or Paddock (*Rana temporaria*), and the Toad (*Bufo vulgaris, Laurenti*), are both common in the parish. Both of these amphibians are of great use in the keeping of insects in check, and were it not for them, both the farmer and gardener would lose more of their crops through insect ravages. The female Frog deposits batches of spawn, with from one thousand to over four thousand eggs. Were farmers and gardeners alive to their interests, these would be protected. This, however, is not so. Many of them are eaten by birds, and many of them perish, from the pools in which they are deposited being dried. In the parish, a fungoid and micrococci disease appears among the Frog spawn, from which, in some seasons, few, if any, of the batches escape. In the spring of 1904, this disease was in maximum.

BIRDS.

Out of the 380 birds tabulated as belonging to Great Britain, the parish of Inchinnan has a record of its bird life, showing that fully one-third of that number has been met with in the parish. Owing to the position of the parish, it has an abundance and variety of bird life. The birds that come to Scotland for the summer enter on the eastern side, and on leaving for the winter depart by the Clyde basin. During the autumn, as the birds begin to leave, and

again in the early spring when they arrive, vast flocks of different species of birds may be observed. Remarkable among these, in the autumn, may be mentioned flocks of that small bird, the Golden-Crested Wren (*Regulus cristatus*). When seen among the branches, they have been mistaken for moths or butterflies. The weight of a single bird is about two drams, so that to make an ounce in weight, eight of them would be required. During continued westerly and south-westerly storms, many sea birds are driven inland, and are, at such times, to be met with in the parish. Among such may be mentioned the Little Auk (*Mergules alle*), the Guillemot (*Uria troile*), and Razorbill (*Alca torda*). At times, when Scotland has been suddenly covered by snow (and as the lying of snow in the parish is of short duration), at the time of high water, when all the sea margins are under water, many of the swimming, wading, and other birds come in flocks to the parish, and rest on the fields. At such times, flocks of many species of Gulls are to be seen. In the summer nights, and in late spring, the Herring-Gull (*Larus argentatus*), Black-headed-Gull (*L. ribibundus*), and other species of Gulls, capture many of the most destructive moths to be found in the parish. These, the Gulls take on wing, and at night. It is a very pretty sight to see them swooping on wing after the moths. At such times the gulls generally rest in the fields during the day, and the wings of moths are to be seen strewn on fields and public paths. During stormy weather in

winter and early spring, when there is snow with frost, great flocks of smaller birds congregate in the parish. At such times, enormous flocks of Sky-Larks (*Alauda arvensis*), of several hundreds, may be seen resting in the fields, or searching for food. In the parish, the Sky-Lark is the first of the feathered songsters who raises its morning hymn of praise—it begins singing about two o'clock in the morning. Under such conditions, considerable flocks of Golden Plovers (*Charadrius pluvialis*) also occur, and the birds are all mixtures of coloured plumage. The Lapwing or Peewit (*Vanellus vulgaris*) is to be met with in the parish all the year. The Starling (*Sturnus vulgaris*), which formerly was scarcely known in the parish, has now become very common. The Swift (*Cypselus apus*) is at times to be seen on wing, hunting for its insect food. The Kingfisher (*Alcedo ispida*) is not uncommon, and nests in the neighbourhood. The Common Rook (*Corvus frugilegus*) is abundant, and species from the neighbouring rookery have some of their toe-nails white, as well as other patches of white feathers. The Yellow Bunting (*Emberiza citrinella*) is common in the parish, and the Common Bunting (*Emberiza miliaria*) is met with, but is not so common as on the east side of Scotland. It is pretty much the same with the Snow Bunting (*Plectrophanes nivalis*); while it is common on the east side of Scotland as a visitor in winter, it is only occasionally met with in the parish. The Greenfinch (*Ligurinus chloris*), the House Sparrow

(*Passer domesticus*), and Chaffinch (*Fringilla coelebs*), are all common. Several of the Wagtails are met with. Ray's Wagtail, or "Seed Lady" (*Motacilla raii*), appearing about the last week of April, has on its arrival remarkably bright plumage, which, together with the size of the flocks, and great activity of the birds, often attracts attention. Various of the Tits or Titmouses (probably Titmice), are found. The Great Titmouse, or "Saw-Sharper" (*Parus major*), is common. The Song Thrush, or Mavis (*Turdus musicus*) is also common, and in this parish it often uses peat in the construction of its nest. The Blackbird (*Turdus merula*) is abundant. The Robin (*Erithacus rubecula*), the Wren, or "Jenny Wren" (*Troglodytes parvulus*), and Hedge-Sparrow (*Accentor modularis*), are all common to the parish. Formerly, the Sand-Martin (*Cotile riparia*) nested about Inchinnan Bridge. In summer, the cry of the Cuckoo (*Cuculus canorus*) is common. The Swallow (*Hirundo*) is abundant.

Among the birds of prey there may be mentioned the Long-eared Owl (*Asio otus*) and the Tawny Owl (*Syrnium aluco*), both of which are common, and are even on the increase. In the dusk they hunt moths, and have been known to come near to entomologists, when they were netting moths. In the parish, the cry of the Barn Owl, or White Owl (*Strix flammea*), is fairly well known. The Sparrow Hawk (*Accipiter nisus*) is not rare, and one parish specimen when dissected, showed that it had swallowed the whole leg of a rabbit. The Kestrel, or "Wind-

Hoverer" (*Falco tinnunculus*), is fairly common. The larger birds of prey are, however, rare. The Peregrine Falcon (*Falco peregrinus*) is at times met with. The Cormorant (*Phalacrocorax carbo*) appears frequently, especially about the autumn. The Common Heron (*Ardea cinerea*) is general, and nests near the boundary of the parish. The "Cusshie-doo," Ring-Dove, or Wood-Pigeon (*Columba palumbus*) is common, and does mischief to the cereal crops. Pheasants (*Phasianus colchicus*), and partridges (*Perdix cinerea*) are well known. In summer, the Corn-Crake, or Land-Rail (*Crex pratensis*), is common, while the Water-Rail (*Rallus aquaticus*) is met with. The Water-hen, or Moor-hen (*Gallinula chloropus*), and the Common Coot (*Fulica atra*), are both common.